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THE

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII.—NEW SERIES, No. 1144.] LONDON: WEDNESDAY, OCT. 16, 1867. PRICE (WITH SUPPLEMENT) {UNSTAMPED .. 5d. STAMPED ..... 6d.

SURREY MISSION

The SEVENTIETH AUTUMNAL MEETING of this Society will be held at KINGSTON, WEDNESDAY, October 23. The Rev. W. A. ESSERY to preach at the Baptist Chapel in the Afternoon; and the Rev. D. JONES, B.A., at the Independent Chapel, in the Evening. The Committee and Members of the Society meet at Twelve o'clock in the Vestry of the Independent Chapel. Dinner and Tea will be provided.

The Society employs Eight Evangelists in the Villages of Surrey, and needs help. J. TRITTON, Esq., Treasurer, 54, Lombard-street.

LEWISHAM CONGREGATIONAL CHURCH.
OPENING SERVICES.

This Church will be OPENED for Divine worship on THURSDAY, October 24th, 1867. The Rev. ALEXANDER RALEIGH, D.D., of Canonbury, will preach in the Morning, service to commence at Twelve o'clock; and the Rev. JOHN STOUGHTON, of Kensington, will preach in the Evening, service to commence at Seven o'clock.

After the Morning Service, a COLD COLLATION will be provided in the Old Chapel. Tickets for the Collation, 3s. 6d. each, to be procured at the Vestry of the Chapel or from any of the Deacons.

On SUNDAY, October 27, the Rev. R. VAUGHAN, D.D., of London, will preach in the Morning; and the Rev. J. GUINNESS ROGERS, B.A., of Clapham, in the Evening.

On SUNDAY, November 3, the Rev. HENRY BAKER, Minister of the Church, will preach in the Morning; and the Rev. HENRY ALLON, of Islington, in the Evening.

On SUNDAY, November 10, the Rev. E. PAXTON HOOD, of Brighton, will preach both Morning and Evening.

On SUNDAY, November 17, the Rev. DAVID THOMAS, B.A., of Bristol, will preach both Morning and Evening.

The Services on the Sundays will commence in the Morning at Eleven o'clock, and in the Evening at half-past Six o'clock.

On the day of Opening, THURSDAY, October 24, and on SUNDAY, October 27, EBENEZER PROUT, Esq., will preside at the Organ, a new Instrument built by Messrs. Hill and Son, London, from a scheme by W. T. Best, Esq., Organist of St. George's Hall, Liverpool; and on MONDAY EVENING, October 28, Mr. BEST will give a MUSICAL RECITAL on the Organ, to commence at Seven o'clock. Tickets for the latter and programmes, free, may be obtained from B. H. Moore, Esq., Granville Park, Blackheath; also from Mr. Bizzey, Frederick's-place, Lewisham; and in the Vestry after the Service on October 24.

Collections will be made after all the above Services on behalf of the Building Fund of the New Church.

Lewisham, October 8, 1867.

CIVIL SERVICE of INDIA.—A Competitive EXAMINATION of CANDIDATES will be held by the CIVIL SERVICE COMMISSIONERS on MARCH 31st, 1868, and following days. The Competition will be open to all natural born subjects of Her Majesty, who (on the 1st of March next) shall be over Seventeen and under Twenty-one years of age, and of good health and character.

CIVIL SERVICE of INDIA.—Examination of MARCH, 1868.—COPIES of the REGULATIONS may be had upon application to the Secretary, Civil Service Commission, London, S.W.

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"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVIII.—NEW SERIES, No. 1144.] LONDON: WEDNESDAY, OCT. 16, 1867. PRICE (WITH SUPPLEMENT) {UNSTAMPED.. 5d. {STAMPED..... 6d.

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Ecclesiastical Affairs.

THE IMPOTENT RESOLUTIONS.

WE have now before us the officially-recorded proceedings of the late Pan-Anglican Synod. Sharing neither in the obvious spirit nor in the apparent hope of some of our Church and daily contemporaries with regard to these proceedings, we are bound to confess a *quasi*-complacency at their general character and purport. In fact, we are not astonished to find that the programme of the Archbishop of Canterbury has been altogether set aside. Whatever may have been the cordial nature of that prelate's greeting by his associate peers, and however mellifluous may have been the compliments bestowed upon him, it is quite clear that the Synod had no confidence whatever in his intellectual capacity. As the "Primate of all England" and the convener of the Synod, he had innocently imagined that whatever business he might choose to submit to his brethren would be accepted without question or division. We are told that the Archbishop is a gentleman of mild and innocuous manners, and his previous history informs us that his æsthetic tastes incline in the direction of pretty upholstery and nicely-planned flower-gardens. For, archbishops and bishops have their failings as well as other people. Hurd, for instance, would never drive out of his house without a coach and six, accompanied by twelve liveried retainers; that was *his* ideal of a chief pastor. Warburton's ideal of a bishop appears to have been that he should be the greatest literary bully of his time, and, accordingly, he aimed to excel all other controversialists in the use of such expletives as most forcibly exhibit the copious character of the English language, and the belligerent character of the Anglo-Saxon race. Such are not Archbishop Longley's failings. He is the type of the mild ecclesiastic of the nineteenth century—not particularly decisive in what may conventionally be termed his "views"; not a "party man" in any sense; accommodating with respect to his creed, benevolent in his disposition, weak, as we have intimated, in the matter of paper-hangings, not remarkably strong in his intellectual gifts, and peculiarly open, we suspect, to compliment and flattery—an average sort of man, in fact, whom a Bishop of Oxford or a Bishop of Capetown would twirl round his fingers with all the ease of a master mind.

Given, such a President to a Synod convened from the four quarters of the globe, composed of men some of whom, for obstinacy, might rival a George the Third, and some of whom, for wiliness, might rival a Loyola,—and what would be likely to occur with respect to the three negative-toned resolutions which the timid primate had rashly put forward in his programme? What has occurred? They are swept to the winds; and in their place we find thirteen, for the most part, other resolutions, which indicate, if anything can indicate, the first birth of an ecclesiastical revolution.

As we have intimated, however, we have no sympathy either with the tone or the object of some of our contemporaries in their criticism upon these resolutions. We enter with unfeigned accord into the spirit which has dictated their introductory paragraph. We give the assembled bishops full credit for sincerity when they say, "We desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, 'That all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.'" These are words which all Christians may echo, and, for ourselves, we echo them from the bottom of our hearts. In the best of Churchmen this feeling must, to a great extent, be predominant. We are all anxious for the unity of Christ's Church on earth, and a good many of our differences only resolve themselves into a question of means. But he, who, for division's sake, creates or maintains a division, is the true and only schismatic, and as far as our reading and experience have gone there are, excepting State-Churchmen, few such schismatics to be found in history, either past or present. Separation has seldom or never occurred until it has been provoked by a schismatic proceeding on the part of the Church itself, and with such schism is the Established Church in England, and all its affiliated societies, to be charged. We hope that these are now changing their mind, and that the intolerance, which accompanied the plenitude of their secular power, is giving way to the charity which may more fitly accompany their present weak and divided state.

But are the resolutions at all calculated to increase the unity of the "flock of Christ"? Reading them with the most careful charity which we can exercise, we are compelled to say that, to us, they do not appear to have anything whatever to do with that unity. It strikes us that the assembled bishops passed the resolutions, by one majority or another, without having that unity either in their thoughts or their imaginations. All that they were concerned to do was to keep up a certain formal union between the Established Church in England and the voluntary churches in the colonies. The American bishops, if they voted at all, as we suppose they did, must have voted as disinterested spectators. After the whole of the resolutions had been passed, it must have occurred to some one that it would be desirable to say something about Christian unity, and the "Introduction" was manufactured in accordance with such a suggestion. For what do the resolutions assume to do? The first two treat of letters of notification and introduction between bishops, clergymen, and lay members of the Church proceeding from one diocese to another—there is no Christian unity in this; the third resolution relates to a pastoral address which had not, when the resolution was passed, been composed; the fourth asserts the paramount authority of synods; the fifth appoints a committee to inquire into the relation and position of such synods; the sixth and seventh protest against the present condition of the diocese of Natal; the eighth gives liberty to colonial churches to alter the public services of the Established Church while retaining the "spirit and principles" of the Book of Common Prayer; the ninth advises the creation of a voluntary spiritual tribunal for the trial of colonial church causes; the tenth refers the authority of metropolitans to the consideration of another committee; the eleventh appoints another committee on missions and missionary bishoprics; the twelfth refers to the same committee the question of the jurisdiction of bishops; and the thirteenth is of a spiritually congratulatory character only.

It is evident, therefore, that while ostensibly seeking for the unity of Christ's flock, all that the bishops were really intent upon was the better organisation of the Church of England. But they could think of nothing whereby this better organisation could be secured than by passing a series of perfectly impotent resolutions. Of what use is it to advise the creation of voluntary synods? They are unknown to the laws of England, and any decisions to which they might come would be treated with contempt. Of what use is it to advise inquiry into the functions of such synods? All the inquiry in the world will not make them legal. Of what use is it to condemn the Bishop of Natal? There he is, secure in his legal position, and all the Pan-Anglican bishops in the world cannot depose him. Of what use is it to say that Colonial Churches may revise their services if they choose? Of course they may, and also do away with them altogether. Of what use is it to talk of a "voluntary spiritual tribunals"? The only tribunals known to law, as respects the Established Church, are the Courts of Law, and no "voluntary" tribunals would have more authority than the decisions of a Congregational or Baptist Union. And what means the phrase about the "election" of bishops: what "election" does the English law recognise?

As resolutions, none could be more impotent than those passed by the Pan-Anglican Synod. The members might just as well have resolved to go to the moon or to change themselves into apes and angels. But impotent, in one sense, though they may be, they possess a moral power which we, especially, are not disposed to deride. They show what is the present ideal of an Episcopalian Church, entertained by the highest officers in that Church. That ideal is utterly opposed to the present constitution of the Established Church in England. It has in view a Church governed by synods and not by Parliaments; possessed of a voluntary and not of a State-appointed tribunal; a Church that elects its own bishops, and that, when occasion requires, alters its own services. Such a Church we wish the Episcopalian to become. At present secular considerations stand in the way; but we have full faith that the time is not far distant when the sense of spiritual need will overcome all minor influences. Then the resolutions of the Pan-Anglican Synod may be pointed to as the first dawn of a new and brighter day. May the Almighty, by His grace, speedily sweep away the carnal feelings which now obstruct that dawn!

THE CONGREGATIONAL AND BAPTIST UNIONS.

IF in the multitude of counsellors there is wisdom, England has of late been highly favoured, and ought to have been greatly profited. There are special reasons why ecclesiastical conferences should be more fruitful even than those which discuss social and scientific questions. They not only help to keep alive the spirit of social intercourse between fellow-workers in the same cause, to throw into a common stock the individual experience of each, and to stimulate zeal and devotion, but to preserve the true idea of a Church as distinguished from a clerical corporation. Church congresses are really, though neither bishops nor Ritualists recognise the fact, antagonistic to sacerdotal pretensions. Those who challenge public discussion cannot logically fall back upon claims to infallibility. If the Pan-Anglican Synod was an exception to the rule, it was because its proceedings could not bear the full light of day.

During the past week Congregationalists and Baptists have been holding the autumnal sessions of their respective Unions, and a considerable portion of our space is devoted to a report of their deliberations. Both at Manchester and Cardiff the conferences were actuated by a fraternal and devotional spirit, and in each denomination these half-yearly

meetings are unquestionably gaining in popularity and attended by increasing numbers. Though perhaps more democratic in opinion, the Baptist assembly was the more ministerial in composition,—a difference arising partly, we imagine, from the more recent formation of the Baptist Union, and partly from the modesty or reticence of its educated lay members. But each body is growing into a power among its own churches, and its capacity for usefulness is immeasurably enhanced by the absence of any pretension to legislative functions. Into the earlier errors of the Congregational Union, now corrected and abandoned, its sister organisation is not likely to fall. Both the one and the other are finding in these free and informal conferences a safe remedy for that loose organisation with which they are reproached by Episcopalians and Wesleyans, and both are proving that union and co-operation, without being embodied in a legal form, are a source of strength and not of weakness.

Freely admitting that the deliberations of both bodies are becoming more practical, and *apropos* to the wants and aspirations of the Free Churches of England, it were to be wished for the sake of their wider usefulness that the lay element in them were more conspicuous. A Congregational Union—a term which is as applicable to Baptists as Independants—should represent the component parts of the churches whose opinions it is intended to reflect. That neither of these assemblies can lay claim to such completeness, is rather their misfortune than their fault. We are at a loss to understand why, on any other ground than their superior fitness, the chair should be invariably occupied by a minister. Undoubtedly few, if any, laymen are qualified to deliver the customary inaugural addresses. But are such essays necessary twice a year? Would not a variation of plan give greater life and freshness to these assemblies. The occasional presidency of intelligent laymen, if it did not promote greater freedom of discussion, would unquestionably deprive the Union meetings of the professional tinge they still retain. And at a time when lay agency enters more than ever into the work of the churches, and religious culture is so widely diffused, it would materially help to break down artificial barriers which are not recognised in the theory of Congregational polity, if competent and intelligent laymen were invited to break the continuity of clerical presidents. This change also would help to deepen the conviction that the evangelisation of the world is not solely the work of ministers, but of the whole churches.

Such questions as that of ministerial incomes—which was brought under the consideration of both Unions—would, under the circumstances referred to, be discussed with greater freedom than was possible last week. Both Independents and Baptists mourn at the same time over small and feeble churches and inadequate incomes. But if it be admitted that these small interests, as they are called, are oftentimes the only gleams of light in the midst of rural darkness, is it incumbent that each should have a pastor thrown entirely upon its resources? Congregationalism takes pride in its flexibility—its freedom to adapt itself to the circumstances by which it is surrounded. Surely the problem in question, difficult though it be, could be solved apart from the thought of a Sustentation Fund, which is liable to grievous abuses. The grouping together of small churches under one minister would do much to mitigate the evil, and the multiplication of evangelists would do more. If, however, small churches are to exist, increase, and multiply, there will be an urgent need that the example of Paul, the tent-maker, shall be more generally followed.

But we do not wish, on this occasion, to be betrayed into a discussion of this topic, or of any others, brought before the assemblies in question. Especially in the Congregational Union, the subjects were important as well as varied, and the debates real, animated, and well caculated to stimulate the zeal of the churches. Neither Baptists nor Independents hesitate to discuss freely the weak points of their organisations, and it is this frank exchange of opinion, rather than set orations, bordering on pulpit discourses, that is of the greatest value. The programmes of these Free Church conferences are broadening, and embrace questions of vital interest at the present time. Ecclesiastical Toryism is nowhere. Congregationalists are quite as emphatic as Baptists in their testimony against State-Churchism, and both succeed in leaving a perceptible impression on the towns they visit. But we cannot help repeating that it is essential to the real efficiency of both that the lay element should be increased, and that criticism and suggestions should be free rather than confined, as is practically the case, to the one class whose function is to instruct, or at least address, all other classes all the year round without the opportunity of question or dissent.

ECCLESIASTICAL NOTES.

An age characterised by increased civil freedom has almost invariably been an age characterised by increased ecclesiastical pretensions. It would seem that the contrary to this should be true, but anyone who has the least knowledge of the ecclesiastical nature, will see how natural it is that, when men are breaking away from the restraints of arbitrary power, the priestly order in the Church should seek, by a re-assertion of its claims, to keep them in subjection. At such a period, the old conflict between reason and authority is sure to revive. It never lasts very long, and ultimately it is always against the latter, but while it lasts it is sharp, angry, and malevolent. We have passed in England through several crises of this nature. One gave birth to the Nonjurors, another to the Tractarians, and a third is being illustrated by Ritualism. When the intellectual and moral characteristics of the men who have taken the lead in these movements come to be analysed, it will be found that they are all men who have no confidence in human nature, and that their principles infer an equal want of confidence, both in the Divine government and into Christian faith. They believe in men being subjected and fenced all round by law, and failing law, by superstition. Anyhow, there must be a class invested with supreme authority over all other classes; anyhow, men must be kept under, and the best thing for them is to be kept under by priests. Ghostly terrors, magical ceremonies, excommunications, sacramental efficacies—anything will do so long as the end is achieved, and any means are lawful which will accomplish that end. History, for instance, is perverted—one set of facts denied and another set invented, and Apostolical epistles are forged by wholesale—all things are proper and expedient, so long as the power of the priest can be maintained. That power has been the most fatal to the prosperity of the human race, in religion, in morals, and in good government, of any power that has ever appeared in the world. It was this fact which induced the great Congregational leader, Dr. John Owen, in reply to the question, what in his judgment could most conduce to the progress of religion in the world? to say that nothing would so much conduce to it as the utter extinction of all the Churches of Christendom.

Out of Spain and Italy, priestly power has recently had the greatest run in Austria. The Concordat gave over the souls of all the population, young and old, of Austria to the power of the priests. But the Austrian people must be a much better race than most Englishmen have hitherto imagined them to be, for after enduring this power for the space of nearly half a generation, they have suddenly and resolutely turned round upon it. They have had enough of priestism, and they will have no more. By the establishment of religious toleration in Austria, the Concordat is already an illegal document. This toleration is quite equal to that which Protestant Dissenters enjoy in Protestant England, and is greater than they enjoyed two years ago. It seems astonishing to read that, in appointments to state and municipal offices in that conservative empire, no inquiry is made respecting creeds and religious professions, and that no engagement is required to support any form of faith. It appears, therefore, what has more than once been said, that the most conservative and intolerant aristocracy in the world is the aristocracy of England. One can even be buried in Austria, as he can in Spain, without the priest stopping the funeral.

All these liberties have been achieved within a very short period, and now the Concordat itself is under formal discussion. The Reichsrath, having had it under debate, has referred it to a committee, and there is little doubt that the committee will report in favour of its official abrogation. The new and, for once, well-informed correspondent of the *Times* from Vienna, after stating that in Hungary, since the Constitution has been re-established, the Concordat has no legal force, goes on to say that legislation in the matter of schools and marriages will now follow the most liberal principles, emancipating the schools from the undue influence of the clergy, and legalising mixed marriages without any restrictions. But against such an ecclesiastical revolution the Roman Catholic bishops have already taken up arms. They have addressed the Emperor in favour of the Concordat, identifying in their address, as is the custom of such men, the safety of the Christian Church and of Christian morals with its preservation, but, above all, contending for "the rights of the Church." Against this address the Common Council of Vienna have addressed to the Emperor a protest which deserves to rank with the most celebrated of historical declarations against ecclesiastical power. They protest that they do not confound religion with the authority of the priests. They have themselves founded a Normal School, and they say,—

We entreat your Majesty further to cast your eye over the statutes we have drawn up for the intended institute, when it will immediately be perceived from the regulations themselves how baseless and false are the accusations raised against us. *We demand from every pupil express evidence as to the continued enjoyment of the religious instruction consonant with his creed;* **we subject the pupils to severe discipline; we intend to place them under a course of instruction containing all the elements of cultivation. Our educational programme is a programme of science,** *which is not bound to any particular creed, but is based upon and places upon an equality with itself every religion recognised by the State and equally enjoying the protection of your Majesty. Science admits of no mixture with questions of creed, which only disturb its nature and its value.* **But in our country, in the empire over which your Majesty's sceptre rules, it would be dangerous to allow such disturbing elements room to exist.**

This is one of the boldest declarations against the assumed privileges of the clergy which has ever been issued in a Continental State, and one which, two years ago, none could have expected from Austrian citizens. It rings the death-knell of priestly pretensions in the great conservative section of the Teutonic race, and, as has been remarked by one of our daily contemporaries, whenever that race makes an advance, it is an advance for ever. It may stop for centuries at a particular point, as the Germans have stopped at Luther, but it will never recede. Austria, in fine, has now apparently arrived at the position of England. Our boast of being the freest country, &c., &c., is taken away from us. A hitherto priest-ridden community has done by one stride what it has taken the sluggish English intellect to accomplish in three centuries.

We have now communicated to us the proceedings of the Roman Catholic bishops of Ireland with respect to any proposed endowment of their Church. At the recent Synod the following resolutions were agreed upon—

1. That the Irish Protestant Church Establishment is maintained chiefly, almost exclusively, by property and revenues unjustly alienated from the rightful owner—the Catholic Church of Ireland. That Irish Catholics cannot cease to feel as a gross injustice and as an abiding insult the continued even partial maintenance of that Establishment out of that endowment, or in any other way at their expense—an Establishment to which as to their fountain-head are to be traced the waters of bitterness which poison the relations of life in Ireland, and estrange from one another Protestants and Catholics, who ought to be a united people. 2. That notwithstanding the rightful claim of the Catholic Church in Ireland to have restored to it the property and revenue of which it was unjustly deprived, the Irish Catholic bishops hereby reaffirm the resolutions of the bishops assembled in the years 1833, 1841, and 1843; and adhering to the letter and spirit of those resolutions, distinctly declare that they will not accept endowment from the State out of the property and revenues now held by the Protestant Establishment, nor any State endowment whatever.

These resolutions substantiate the intelligence which has already been communicated through the columns of this journal. It has been stated that Lord Stanley, in his recent visit to Rome, was authorised to sound the Pope on this question, but this statement is now denied. The *Times*, while giving currency to the denial, writes with some scepticism as to the non-receipt of a Government endowment by the Roman Catholics if it were actually offered them. We, from our own information, have no scepticism upon this point. The Roman Catholic priests of Ireland are not to be bought by, and dare not sell themselves to, any English Government.

The *Record* has published an unofficial and rather vague report of the proceedings at the late Pan-Anglican Synod. We gather from this report that the proceedings were characterised by anything but a spirit of unanimity. Amongst other things, the reporter says:—"The colonial bishops are all, with a few happy exceptions, longing, through a thirst for supreme spiritual power, to bring about a complete separation between Church and State, as is the case with the American Episcopal Church. They felt that they had it in their power on the present occasion to promote this end had they chosen to do so, since, by uniting with the American bishops, they would have placed on this question the English bishops in a humiliating minority." Did it really come to this? and did the English bishops save the principle of a Church Establishment by throwing themselves upon the mercy and pity of their American and colonial peers? We are further informed that some of the colonial bishops taunted, with strong denunciations, the English bishops for "being in bondage to the civil power." We are glad to hear it, and the result of their taunts is to be seen in the resolutions.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

In our last number we were able to give a full summary of the address of the Chairman (the Rev. Dr. Campbell, of Bradford) at the opening session of the Union. The subsequent proceedings of the Union on Tuesday were of great interest. After a hearty vote of thanks to the chairman, it was decided that the next autumnal session of the Union should be held at Leeds. The Rev. Dr. SMITH introduced the Rev. Peter Whyte, a member of the Congregational Union of Scotland, also the Rev. Mr. Mellor. Mr. JAMES SPICER moved:—

That the following gentlemen be a committee of reference to consider the propriety or otherwise of introducing subjects to the assembly not provided for by the committee of the Union:—Mr. William Armitage, Mr. Henry Wright, of London, Alderman Baines, of Leicester, the Rev. Henry Allon, the Rev. James Parsons, and the Rev. Eustace Conder.

The Rev. ENOCH MELLOR seconded the resolution, which was carried with the addendum that the names of the mover and seconder be added to the committee.

CONGREGATIONAL REFORM.

The Rev. J. STOUGHTON, of Kensington, then proceeded to read a paper on Congregational Reform. He pointed out defects in their system with a view to their removal, and in doing so he asked his hearers clearly to distinguish between their principles and the system of operation into which they had been brought. He should principally look to the state of their small churches. He could point to two or three small churches in a population of 3,000 where if all the Congregationalists united they would only fill a moderate-sized chapel, and the entire revenues of the pastors would hardly support one man with a large family. Of course there must be a plurality of congregations in a largely populated neighbourhoods, but was not a plurality of congregations compatible with one church—one stem with many branches? Passing from small towns to rural districts, they found there distinct societies formed without any warrant of Scripture or ecclesiastical history, or from the traditions of their Nonconformist fathers, or from the dictates of common prudence. Rights could not be claimed where duties were not performed. For people to set themselves up as a church, when they had no means of supporting their independency: to claim the right to have a pastor, and to assert their liberty when neither by nature or grace were they fitted for it more than so many children, was to mistake the fundamental grounds of association, pervert the notion of religious liberty, and expose to ridicule and contempt the system which in their inmost heart they wished above all things to serve, honour, and glorify. If it was conceded that wherever a number of persons had the power to support a minister, they had the spiritual right to constitute a church—a concession he could not make—certainly where they had not power to maintain the minister they had not the right to create a new congregation. People had no more business to incur the expense without the power of paying it, than anyone had to set up a domestic establishment involving an expenditure altogether out of proportion with his income. No little company of good people could have the right to get a man among them that they might starve him—(laughter)—and no man had any right to go to them that he might be starved. (Renewed laughter.) What, then, was the remedy to be adopted? He did not ask them to legislate on the subject, but at the same time they must not shelve it. A strong wish did exist for some reform. One very important thing for them to do was to form a public opinion on the subject, and by common consent to brand the mischief of needless separation, whilst they upheld the beauty of union. Schism was a sin; Protestant Nonconformity, they believed, was not schism; but they did believe that there might be not a little of schism amongst Protestant Nonconformists. A separation proceeding on no doctrinal or ecclesiastical ground, nor from the pressure of numbers, but from personal disputes or miserable misunderstanding, was a schism. They should discourage this, and use all the moral influence they possessed to discourage the admission to the pastoral office of men not well and thoroughly qualified for their work. Small churches created a demand for small men—men not fitted for permanent pastoral duty, and thus added to the evil of which they complained. The work of a pastor was an arduous one, and required men fitted for it. In small towns where more than one church existed, the separate communities might meet together to inquire whether union was not possible as well as desirable, and take steps towards it. In rural districts the affiliation of small congregations to some central church should be carried out. Then there was another class where the sustentation of weak churches, where circumstances necessitated their existence, should be regarded as the duty of the strong ones. (Hear, hear.) When duties needed to be discharged in a destitute district by a Congregational church, that church had a right to exist, and might justly look for help from other churches more favourably circumstanced. Their watchwords should be "consolidation, affiliation, sustentation." The only definite practical measure he would suggest was that a committee should be appointed to consider and report upon the subjects on which he had spoken.

Mr. H. LEE, of Manchester, read a paper containing a number of practical suggestions how best to carry out a work now much needed—the improvement of ministerial incomes. The minister had a claim upon his flock; he was not to be muzzled, but should be placed in a position above the average of his flock. No national provision could be a substitute for free and uncompelled giving, nor could partial aid or private endowment fulfil the condition laid down, because these methods hindered the outflow of Christian benevolence. The system of pew-rents he considered to operate injuriously, being especially designed to relieve church officers from responsibility. The teaching of Scripture seemed to be in favour, not of a fixed payment, but according to the means possessed by the congregation. At present the income of ministers was, as a whole, below the demands of common justice, as well as being at variance with the teachings of Scripture. It was incumbent on a church to take care that its minister should be free, that his position should not be one of privation and dependence, but that he should be placed in a position which rendered the borrowing of money unnecessary. He attributed the present state of things to indifference or want of thought, and to the low estimate taken of the office of the minister. It was also due to the want of proper self-respect, shown by those ministers who accepted small salaries as a stepping-stone to a larger sphere. The congregations must prove their estimate of their pastors by a more liberal support. He would not have any aid from the State, nor did he look with more favour upon anything like a sustentation fund. Mr. Lee showed by a statistical calculation how inadequate was the provision made for the ministry compared with the numbers and estimated resources of the denomination:—

Taking the sittings in our chapels in round numbers at a million, the church-members at 250,000, the ministers at 1,500, we have the following results:—

Average ministerial incomes of 1,500 ministers all sources, 150*l.* each	£225,000
1,000,000 sittings at 1d. each per week	216,000
500,000 ,, ,, 2d. ,, ,,	216,000
250 000 churches at 4d. ,, ,,	216,000
100,000 families at 4½d. yearly	216,000

No candid mind can look at this estimate without being convinced that the sum now raised might be doubled without at all bearing heavily upon the community at large; indeed, the amount paid by the members of churches alone for poor rates, in all probability exceeds this sum.

It was suggested that evangelists should have a minimum of 100*l.*; village pastors, 150*l.*; small towns, 250*l.*; large towns, 300*l.*, and 1,000*l.* and upwards. A careful consideration of the effect of the pew-rent system might necessitate the abandonment of a fixed rental, or still better, where the people were intelligent enough to appreciate it, a resort to the weekly offering.

The salary to be regarded as a minimum amount unless, as in the case above, the people are sufficiently alive to their duty to make the minister feel that he can throw himself upon their voluntary offerings without naming any sum. Wherever the custom of seat-rents is retained a box should be provided for the reception of the offerings as an addition to the minister's salary; we do not, however, regard this as otherwise than a temporary expedient, to be abandoned along with the worn-out system of a fixed rental. The incidental expenses of the places should be kept altogether distinct from the minister's salary; the former is in the nature of a fixed charge, the latter is to be as he hath need, and ought to be regulated by the increasing means of the people and the wants of the minister. To see that this is attended to is the work of the deacon. The appropriation of a moiety of the poor fund to the minister, that in his visitations of the sick and poor he may not be obliged to tax his own limited resources. The utmost publicity should be given respecting the financial affairs of the places to the church. The books should be regularly audited, and a balance-sheet presented at least once every year.

The writer said he would discourage the multiplication of small churches in localities with a sparse population; and suggested that large town churches should render aid to contiguous churches in need of it; and that where practicable three or four village churches should be combined under one pastorate, and Baptists and Independents merged in one church. It was also desirable to avoid recommending men to churches as suitable men whose only qualification was their need of employment or of an increased salary. On this head he had reason to know that great want of caution existed. The conditions of success in the ministry were not dissimilar from those existing in relation to commercial pursuits. Earnestness, combined with energy and enterprise, would win confidence and conquer difficulties; on the other hand, want of interest in the work, a manner out of harmony with the nature of the office, and an indisposition to labour, were soon detected, and met due punishment in the decay of the church. A change for the better must be made by stimulating public opinion, and in order to do that a conference of deacons might be summoned, and their decisions submitted to the next autumnal meeting of the Union. In conclusion, the paper said:—

Our course as Congregationalists is to repeat the past under new forms; old errors are revived, and they have to be vanquished; in new quarters old practices are adopted, and have to be exposed; our leaders must be fully equipped for the conflict which is impending. We must rally round them, and show the strength of our convictions to our children by the consecration of time, property, and talent to this great end.

The Rev. H. ALLON, of Islington, in moving a vote of thanks to Mr. Stoughton, and commending its practical suggestions to the consideration of county associations and the pastors of churches generally, said that the paper had described a state of things which unquestionably existed. The cause of the evil was the multiplication of small churches. In many places they must often begin in a small way. The objection which had been made was not to the origination of churches, but against the perpetuation of churches which did not evince the power to increase in numbers. The only possible remedy was the formation of public opinion on the subject. He thought it a great evil to build small churches. For instance, it was a mistake to build in London or Manchester chapels which would only accommodate from 400 to 500 persons. Such churches were not likely to be successful. They ought at least to be built to accommodate about 1,000 people, and he thought they should encourage the building of schoolrooms, which should ultimately be the adjuncts to larger churches.

The remedies that I ventured to intimate at Hull still present themselves to my mind. There should be an affiliation of small churches with larger ones wherever practicable—a mother church with a brood of chickens under her wings. Sometimes there is fear on the part of a large church lest an inordinate demand should be made upon its resources. Such a fear is unworthy, for it will be found that in proportion as a large church develops its sympathies and extends its help, itself grows strong. There is nothing that so feeds a large church as the multiplication of branch churches which it helps to sustain. The selfishness of large churches is a mistaken selfishness, as all selfishness is. Then we have not faith enough in the affiliation of equal churches. When a church is not large enough with comfort to sustain its minister, it should seek out some neighbouring church with which it may associate itself, the churches so affiliated forming a Congregational confederacy, having over them a bishop who should seek such help in curates or missionaries as might suffice to supply the churches. I know instances in which four or five churches have been successfully affiliated, having but one pastor, assisted by lay agency. Many a man is fully adequate to the work of a missionary who is unfit to fill the office of a pastor. Another remedy for the evil complained of is the maintenance of missionary churches. I do not care if a church meets and organises itself in a room, and does not grow to greater strength than is represented by the room, if the circumstances are such as to justify it. It may be needful to carry the Gospel and bear our witness in places where there is no immediate or even ultimate likelihood of a church being self-sustained. We have our Home Missionary Society, the special function of which is to help to sustain such churches. We have our county associations, which might also render assistance. If we would bear these things in mind we might do a great deal to prevent what is a grief and a shame, and is bringing reproach upon us not only from within but from without. (Applause.)

The Rev. Dr. REES, of Swansea, would not indiscriminately condemn small churches, but he strongly condemned the tendency to set up rival churches in localities fully occupied by other bodies. There might, however, be danger in attempting to raise large churches as great centres, and keeping the smaller ones always in a state of dependence. In the town where he lived they had about nine Welsh churches for one-third of the population. One of them was very small, and the stronger churches had lately agreed to subscribe monthly to assist the pastor of that church, because they considered that the locality needed a church.

The Rev. T. G. HORTON (Wolverhampton) cited a number of facts showing the miserable stipends paid to a large number of ministers. The following was a classification of salaries received: Under 100*l.*, 21; under 150*l.*, 21; under 200*l.*, 12; under 300*l.*, 6; under 400*l.*, 3; above 400*l.*, 3. He thought the first thing they had to do was to ask for a committee of that Union to go into this matter as carefully as they could that they might prepare a statement of facts and an appeal for general circulation among the deacons and members of churches. Mr. Horton moved—

That this meeting tenders its best thanks to Mr. Henry Lee for his valuable paper, and in doing so would express its conviction of the great importance of the subject to which it relates, and to which sufficient attention has not been given by our churches generally. In many instances the incomes of our pastors are inadequate, while they might with proper effort be much improved. Impressed with these ideas, this assembly resolves—first, to request the committee of the Union to prepare a paper and an appeal on this subject suitable for general circulation in our churches; secondly, to recommend county associations to make it a condition of giving a grant to any church that the stipends of its ministers shall not be less than 160*l.* a-year; thirdly, to suggest respectively to the larger and wealthier churches that they should make special contributions annually for the augmentation of small stipends in poorer districts, accordingly to the above suggestion; and that this assembly thinks that such a fund would be best managed by each county association for the churches within its own boundaries.

The Rev. WILLIAM ROBERTS seconded the resolution, and urged that the question of ministerial incomes should be discussed by laymen. In certain places, no doubt, churches and ministers were wanted where the people have not the means of providing an adequate income for the pastor. He had great reverence for those small churches. Destroy them not, for a blessing was in them. (Hear, hear.)

Mr. DANIEL PRATT said that, as a deacon of a rural church for twelve years, the difficulty was to carry public opinion into the country districts. He thought it might be more speedily formed if town and country ministers would occasionally exchange pulpits. It would lift the little men up, and bring the big ones down. (Laughter.)

It is all very well to talk about not forming churches unless they can support their ministers. What will you do in those districts where Puseyism is rife, and Popery exists as much as in the Church of Rome? I speak as a Sunday-school superintendent who has seen ten or a dozen boys wearing surplices in the parish church whom he has helped to train. Would you abandon such places? The church perhaps is but a little flickering light; but it is the only light—(Hear, hear)—and often there is no large centre from which it can draw support. The theory of central help is very beautiful; but you cannot carry it out in the case of a number of small churches seven or eight or ten miles apart. I believe in many places you would not have Church of England Sunday-schools but for Dissent; many of them would be given up to-morrow. With regard to poor country ministers, why could not they be brought and sought out of their obscurity into large towns, where promotion would be certain? Do not let us have a single church abandoned, even if there are only ten or twenty in the congregation. Let an appeal be made to the

wealthier farmers and others to increase their contributions.

Mr. Alderman Manton said that this was very much a layman's question, and the great object was to create an enlightened public opinion respecting it. It should be remembered that the members of rural congregations were, for the most part, men possessing but small incomes; and to destroy the small churches would be to blast the denomination. That some of them should be united he heartily believed; and wealthy men in larger places should be invited not only to subscribe to the building fund, but to contribute for a few years towards the minister's salary. Deacons should take care that the salary was paid regularly—never a day beyond the quarter. Congregations were not yet sufficiently enlightened to give up pew-rents.

Mr. Grimwade, of Ipswich, said that to sweep away the small churches would be to extinguish the only spark of light in many of the rural districts. The distances were often too great for affiliation. The county associations had often discussed the subject, but they were themselves crippled for want of means. Something should be done to make the wealthier members of small churches ashamed of themselves, though he feared that some would have to go into the next world before they would have any such sentiment. (Laughter.)

The Rev. J. G. Rogers (London) was of opinion that the incomes of many ministers needed to be increased. Some of the county associations could not do this work unless more external help was given to them. He recognised the duty of mutual help between the churches. If they gave up the rural districts their power would be gone. What they wanted was to adopt measures by which men should be saved from the miserable straits to which many of them were reduced. How was this to be done? They could not affiliate all churches, but they could some. Because there were some practical difficulties in some counties that was no reason why they should be quoted in order to prevent action were action was possible. Where affiliation was not possible, there the attention of the missionary societies should be directed. Above all things they had to create a feeling amongst their churches that this sort of thing was not desirable; that so far as possible groups of churches should be formed and the resources of richer churches employed to help the poorer ones in their own neighbourhood and in different parts of the country. He believed that some of the county associations could not do the work unless they had some external help.

Mr. Joseph Thompson said the subject of ministerial incomes was in the main a layman's question, but it only became a layman's question where it ceased to be a minister's question. If they were to increase and prosper there must be in the first place perfect communion and a spirit of most hearty work between ministers and deacons, and if that communion and fellowship was established the ministers could then work upon the deacons in matters of pecuniary support for themselves and for the ministration from the pulpit. He hoped that in that way good would be done, and the scandals which had arisen would be set aside. If ministers would take up the question, and show to laymen that they were giving the highest and noblest form of education, the appeal would not be in vain. (Applause.)

The Rev. Edward White thought that the evils complained of arose very much from perversions of the original and apostolical idea of Independency.

Unless our Independency be the true and proper form of the Catholic and Apostolic Church, I do not understand why we exist, and we ought to be apparently making apologies for our existence, and trying to go out of existence. Perhaps we are too much blinded by ideas that are but half perceived by our fellow-Christians in other communities, and there is one idea which has an immense influence both in England and Europe, that is of the unity of the Church and of the sin of schism. I apprehend Mr. Stoughton's reference to that is one which ought to be laid to heart by all of our churches. The Apostolic Independent churches, I suppose, were city churches; that seems to be allowed now pretty generally; and if we would but come back to that idea, and no longer so earnestly maintain the monarchy of the ministry, but allow of the plurality of bishops and deacons, and allow of large churches inhabiting a city and not measured by the size of a chapel or a preaching-room, we should then come back to the Apostolic system, and should develope a power which would be mighty for good both in our towns and villages. Our fathers unhappily—I beg pardon of all who differ from me, at least their toleration in listening to such sentiments—our fathers have very earnestly taught us that a church ought to be of the size of a chapel—a most unapostolic, and, as I think, unscriptural doctrine, to suppose that a few Christians in any place gathering themselves together have almost a right to constitute themselves into a separate *ecclesia* or church. On Scriptural grounds I deny the right, and I believe that they are doing their best to lacerate the body of Christ and prevent the development of power which would come if we had larger communities, a plurality of ministers, and if there went forth from the towns a spirit of union amongst the churches of the counties. If it be said that this is Presbyterianism, I deny that it is Presbyterianism, but it is the true element in Presbyterianism eliminated from it, and grafted upon the right stock of Independency. (Applause.)

Mr. Samuel Morley differed from Mr. White as to the nature of a Christian church.

I believe distinctly that a dozen men might form that church if they are allowed to do it, and that it is strictly according to the New Testament that they should do so, although I do not say that they may not open up such difficulties as have been pointed out by Mr. Stoughton and Mr. Lee. The increase of these churches has grown out of a deepening conviction on he part of our larger churches that they have work connected with evangelistic effort to carry on. They send into the villages, and as soon as a small body of men are gathered together there is a sort of instinct which leads them to wish to be formed into a church. I believe that this has been during the last two or three years largely checked. I believe the idea of affiliation has been growing amongst our churches, the desirableness of grouping together three or four or five of these stations, appointing one or two agents, and then bringing in what we must be content to have at first, lay agency to supplement it.

There was an immense deal of meanness in their churches in connection with the support of the ministry, and an absence of proper responsibility. They wanted some means of getting into contact with church-members, in order that this matter might be kindly but with fidelity talked over; and therefore he should like to refer this to a really good committee, to which probably Dr. Vaughan's paper might also be referred. They wanted more conscience in respect to money matters, especially as regards men of substance, and also some authoritative utterance on the subject of getting out of the ministry.

I come in contact every week I live with men who have manifestly missed their way by going into the ministry; and yet there seems to be a notion that some disgrace would attach to a minister who retired from the ministry and went to secular work. Now, I do not believe there would be an atom of disgrace; I believe it would be an unspeakable blessing to such a man, and to the church too, if he would take to work for which he is evidently better fitted. I am frequently advising men in secular life, who come to me for advice, perhaps rather oftener than is convenient. Sometimes they have entered the profession of the law when they were much better fitted for trade, and I had advised them to go in for trade. Now I think it is likely that there are very many men in the ministry—and I say so without the least discredit to them—who are receiving a miserable pittance, which they might easily double by going into secular life, and they should be advised to do so.

A resolution having been passed appointing a committee to take the subjects discussed into consideration, the President pronounced the benediction, and the session adjourned.

The assembly then adjourned to the Free Trade Hall, where dinner was provided. An opportunity was then afforded for the Rev. Mr. Toone, a minister delegated to represent the Congregational churches of the United States, briefly to address the meeting. At half-past six tea was provided in the same rooms.

PUBLIC MEETING IN THE FREE TRADE HALL.

In the evening the annual public meeting of the Union was held in the Free Trade Hall, under the presidency of Mr. Samuel Morley. The noble building was filled by a deeply attentive audience, and the utmost enthusiasm was manifested throughout the proceedings.

The Chairman, in his introductory remarks, said they were not met to exalt their own ecclesiastical system; but they did believe that in these times it behoved them to take special care that they were not misunderstood. (Hear, hear.) Among the questions which were coming up for solution was one of deep and stirring importance, as to the principle upon which the church of the future in this country should ultimately and exclusively rest, whether she should work through organisations the result of her own spiritual life, or through organisations provided for her and supported by the civil power. He held that to be the question upon the right solution of which the future religious life of England depended. (Applause.) They would be recreant to their principles if they did not take all suitable occasions, in a right spirit, to advocate their principles, having regard to the fact that the questions now stirring men's minds did so to their very depths. He understood they were there to erect a standard on behalf of free churches, of which they professed ever to have been the advocates, and which he personally believed would be the system of the future, and which, he was persuaded, offered the only balm to those who were on all sides calling for relief. (Applause.) It was hardly possible to avoid reference to the fact that we were on the eve of great political changes. Whether we liked it or not, an immense transfer of political power was about to be made to large masses which had not hitherto enjoyed that power. He rejoiced greatly in that prospect. (Applause.) But he was not without anxiety as to the course the great body of working men might take during the next year or two; and therefore while, conscious that there was very much in their system which justified them and qualified them for close and earnest contact with the masses of their fellow-countrymen, he felt very anxious that their view should be clearly understood on all those questions which were engaging public attention at this time. The language of Lords Lyttelton and Sandon with others, at the Church Congress, must have both surprised and gratified them. (Applause.) He could not but admire the spirit in which Lord Lyttelton proposed to win back Dissenters to the Church; but his impression was that the attempt would not succeed. (Laughter.) The best thing the Church could do was to let Dissenters alone, and be more earnest than she had ever been before in dealing with the evil by which she is surrounded. (Applause.) Congregationalism was a mere skeleton unless it was filled and inspired with spiritual life. They might boast of their ancestry, and talk largely and justly of the noble principles they professed, but the question of to-day was, how were they constituted to meet all the requirements of to-day? how were they calculated to deal with the tremendous spiritual necessities of the population by whom they were surrounded? He believed there were symptoms of their churches waking up to a sense of their responsibilities, and he trusted the result of that meeting would be to still further stimulate them in the prosecution of the great work they had in hand. (Applause.)

The Rev. Dr. Vaughan was called upon to deliver an address on "English Congregationalism in its relation to the Churches of the past and future."

He presumed every one present was convinced that ecclesiastical affairs are drifting towards a crisis that must be one of the most important in English history. The Duke of Argyll was not the only statesman of eminence who had come to see that the Churches of the future must be voluntary Churches. (Hear, hear.) The only question was as to the time and the mode. The time might be much nearer than the timid imagination of some people suspected. Let the conviction as to the principle that State-Churchism is an error be lodged in the public mind widely and deeply enough; let there be a prevalent feeling that the change must come, and circumstances that seem to present the most formidable impediment would bow before that feeling as to a superior law. (Hear.) It was significant that the course of events had been brought about mainly by Churchmen, of the Establishment itself. The Tractarians, the Ritualists, and the "Broad Church" had been successively creating the feeling which at length the Evangelical party were roused to utter—"Better there should be no Church than such a Church as these Anglicans, these Ritualists, or these Rationalists would give us." We knew who had said, "A house divided against itself cannot stand." All the attempts made to remedy the state of things only showed that the evil does not admit of removal. Decisions in law, debates in Convocation, ritual commission reports, Pan-Anglican Synods—(laughter)—all in succession came out labelled as failures. (Cheers.) We must remember that this was just the manner in which Providence had brought to pass in our history the greatest events pertaining to it. All these different parties had meant to save the Church of England, and each of them had contributed in its own way to render the saving of it impossible. They were men just of the kind that Providence often employs for its work—men who look one way and row another, men who don't see where they are going, except as Providence allows them in part—little by little—if they are able to bear it. (Laughter and applause.) Should we have ever heard of Martin Luther, for example, had he himself been able to see from the beginning the extent of innovation to which he would go? He (Dr. Vaughan) remembered, a little more than twenty years ago, his friend Mr. George Hadfield—(cheers)—writing to propose that he should publish a letter addressed to the Free Church-men of Scotland, who were then in their great struggle with the civil power, showing to them that they could not rest where they were, that the shortest way would be to become at once Dissenters and Voluntaries. He (Dr. Vaughan) wrote back:—"That is just the last thing I would do. If you could make them see just where they are going, it would be the very thing to scare them back to the point from which they started. Let them alone; they will see by-and-bye, when the right time comes for seeing." Thanks to Nonconformist voluntaryism, the Church of England had for the last thirty or forty years been coming under pupilage, and had carried out the voluntary principle on a grand scale. Its own members began to see how much could be achieved by that principle, and to feel more and more the galling of the fetters which State law imposed. We found clergymen and laymen saying in effect, "Well, well; if it should be so, if the Church is to be severed from the State, if the endowments that come from the State are to be withdrawn, we don't see that we have so much to fear; we should perhaps gain a great deal more than we should lose." The time was within living memory when no Churchman was ever heard to say such things. But the schooling was going on; the Churchmen were in the right track; and let it be the part of Nonconformists to help them to the right issue. (Laughter and cheers.) It should be interesting to them to ascertain what were their position and their duty as Congregationalists (he included Baptists and Pædobaptists) in relation to this course of events. One thing should be clear—that if these controversies now raging were to be brought to any settlement, it must be upon the basis of the equality and religious independence of the churches. He did not mean to say Episcopalianism or Presbyterianism must cease to be what they are—they might be the same as now, or something very different, but they must be each of them self-organised, self-sustained, self-governed bodies, having all power in relation to those ends, but not a jot of power wherewith one might invade the right or property of its neighbours. There was no point short of that, on which it was possible to end the conflict, in the thick of which we now were, and realise peace. The proudest worshipper beneath the grandest cathedral, and the humblest peasant pursuing his way to the poorest conventicle, they must meet where this principle is; and it must be their common resting-place, if England, if the British Empire is to have rest. (Great cheering.) He would like to know where there was ground apart, short of this, on which we could promise peace in Ireland? Let the attempt be made to endow the Catholic priesthood of Ireland, and there would rise up against it all Scotland, all Wales, three-fourths of England, every section of Dissent, of Methodism, and a large portion of the Church of England herself, a large portion of Ireland, and the great bulk of the common-sense feeling of England. The finger of Providence was pointing us with the fixedness of destiny—not to the endowment of all churches, but to the endowment of none. (Cheers.) Fancy this island teeming in every part with a State police, in black broadcloth and white neckties, myriads of leeches, fastened on the national exchequer and sucking there—(laughter)—content, too, for the greater part, so long as that suction should make them comfortable! (Renewed laughter.) The men in that case would not be worse than human nature generally is; but the atrocious principle of such a system would corrupt them; we must have none of it. (Cheers.) Our old constitution had borne a good deal in its time, but it would never stand that—all the free blood that was left in it would go. (Continued cheering.) Well, whence came the great principle on which, as already said, this country must come to rest? It came from those obscure men in the time of Elizabeth, and James I., and Charles I., who met often in very obscure places—the early separatists in English history. They did not all see their own principle of religious freedom clearly, but many of them did; and, taken as a whole, they were the advanced intelligence of the country in relation to that principle. And when the principle had

come into general action, the Congregationalist would have a right to say, "Ye may have ten thousand instructors—in relation to that principle which has given you stability and peace—yet can ye not have many fathers, for we have begotten you all, in God's Providence." (Laughter and cheers.) Providence might indeed have brought this principle into action otherwise had it so ordained; but, as a matter of fact, Providence had given it to the Congregationalists of England to be the men who were first to proclaim it, and hold to it as confessors and martyrs for centuries. If Congregationalists were the men to forget this, or allow their children or the world to forget it, he should almost be ready to say that, instead of aspiring to any great influence upon public controversy, their more fitting place would be in some asylum for idiots. (Hear, hear.) It was this grand principle on which the genius of Milton found its resting place, which the genius of Cromwell detected, and to which the genius of statesmanship in all the world must come, or Christianity must be strife and confusion, as it had been too much in the past. (Loud cheers.) What then was the duty of Nonconformists in relation to this question? They might be zealous in bringing the press into play as an educating power, they might use their pulpits, too, in this direction, and when the time came for speaking out to the community they might do so at the cost, perhaps, of much misrepresentation, indignation, or ribald invective. It might, then, be given them to feel that what they suffered was as nothing compared with what men have suffered for the same principles in times past—nothing compared with what He suffered whose name they bore. If they were thus faithful, why then, when the battle was over and the victory won, when all that was to follow was settled, those who looked back upon the past would see what manner of men they were and the things they had done. Or some of them might pursue an opposite course—pooh-pooh the power of the press, lend a helping hand to it in almost every direction but their own—(Hear)—use their pulpits so carefully and cautiously that persons might listen half a lifetime and never know what our Lord meant when He said, "My kingdom is not of this world"; and when the time came for speaking out to the community, they might be fertile in excuses, and say, "This is not the right time," or "That is not the right way." But they would not be thus. A few men indeed might be found wanting, but as a body they would be faithful. (Loud cheers.) The principle they were influenced by insured this, for if the conception they had as to the spiritual nature of Christ's kingdom were a truth, it was the grandest of all truths, and it was impossible to see it clearly and hold it truly without being convinced that to be unfaithful to it was to be unfaithful to Christ. To Churchmen he would say respectfully that the motive of Nonconformists was no mere aim of political or social equality. Their object was simply, strictly, gravely religious. They were jealous for the honour of Christ, as bound up, they believed, with the freedom of His Church. They claimed that every church should be free to its own government, and no church should have power to invade the freedom of another. Dr. Vaughan, in a passage of great eloquence, illustrated the grandeur of this simple principle, all the evil in the world that would have been avoided had it been adopted long ago, and all the blessing that would flow from its adoption hereafter. He concluded by saying: For three centuries it was thus with Christ's church, and Christianity then conquered the world. Let it be thus indeed once more, and see if it does not conquer the world again. (Great cheering.)

The Rev. Dr. HALLEY spoke of the importance of maintaining the old principles of Nonconformity in opposition to the Romish tendencies of the age. We regret that the great demand on our space prevents us giving his stirring address.

The Rev. W. M. STATHAM addressed the meeting on the relation of Congregational principles to political life. He said he thought they ought to rejoice at the passing of the Reform Bill, and to wish success to Mr. Miall at Bradford. (Applause.) It had been said that if they wished to make men tigers, they must chain them as such. It would be a good thing if some ecclesiastics would leave their Church rule and take up railways. (Laughter.) They could control fares much better than opinions. There was no necessary antagonism between the different communities of Christian churches, and he would especially insist that the legislature must do justice to Ireland. He who did not want Ireland to be renovated, and its Church set free from the State, was a traitor to his own country.

Mr. JAMES SIDEBOTTOM proposed, and the Rev. J. PARKER, D.D., seconded, a vote of thanks to the chairman, which was warmly adopted.

WEDNESDAY.

The Union reassembled this morning at half-past nine; the Rev. Dr. Campbell in the chair.

It was resolved that the resolutions passed on the preceding day should be referred to the Town and Country Committee of the Union, which represents all the great county associations.

COUNCILS OF REFERENCE.

The Rev. Dr. VAUGHAN read a paper on "Councils of Reference in relation to Church Questions." He said he had heard much of late about alleged evils of Congregationalism, against which it was said their system did not make any satisfactory provision. It was said that sufficient precaution was not taken against the admission of improper persons to the ministry, and that, especially in the case of smaller churches, great errors were made in the selection of a minister. Further, that the feuds and disaffections which unfortunately occurred in congregations, fretted on without some means of settlement, and from this arose separations, discredit, and weakness, instead of strength. He did not by any means consider that the evils were so great as was supposed, and he believed that the means which they had in action were underrated. Their colleges, their county and district associations, and the judgment and influence of their ministers, generally formed a guarantee as to what their ministers should be. He had no hesitation in saying that large churches were more competent to adopt their own course in the choice of a pastor than any external authority could be to determine for them; and in smaller churches it was a rare thing for an unsuitable minister to be chosen. If differences existed among brethren, or between minister and people, so as to occasion scandal, the offenders were open to the action of public opinion, which would soon make them sensible that a church without a character was a church without power. They were also open to remonstrance from the Christian feeling and wisdom around them, and there was no form of moral arbitration of which they were not free to avail themselves. The New Testament gave them instances as to how disputes should be settled; both our Saviour and St. Paul had sanctioned the bringing in of intermediate parties or councils to settle differences, though it was no less clear that they were exclusive of any tribunal or authority as made permanent for such purposes. (Hear, hear.) The element came into action for the occasion and ended with the occasion, and he pleaded for the adoption of this principle; the best mode of acting upon it might safely be left to Christian discretion. Those moral means were the only means at the disposal of the primitive Church. If their system, which was of Divine authority, did not work well, the fault must be theirs. To modify an action in relation to a principle was not necessarily to surrender a principle. The Congregationalists of New England had local councils representing the churches of a district, and while those councils might express their opinion as to any contemplated settlement of a pastor, or any intention to originate a new church, their judgment was simply a matter of opinion; no church was obliged to bow to it. In an extreme case future fellowship might be denied to a recusant, but that was the utmost that could be done. He did not think they ought to adopt the American system—(applause) but they ought to aim at the same ends through their own means. (Hear, hear.)

Let it be well remembered that no church is so independent as to be released from the duty of cultivating sentiments of esteem and affection towards all neighbour churches. Every man should feel that he is not more bound to cultivate such sentiments, as between brother and brother in a particular church, than to do his utmost to promote the same as between church and church. Where this larger sense of obligation is felt, there is little room to fear that improper persons will be introduced into our ministry; and while small and mischievous separations—schisms because the fruit of schism—are discountenanced, healthy expansion will be encouraged. Let our college authorities do their duty. Let our county and district associations do their duty. Let our ordination and our recognition services be what they should be, devout and visible manifestations of our local unity. Let these things be, and our ministry and our pulpits will be about as safe as human regulations can make them. An ordination service should be one of the most solemn acts in our religious life. Such, too, should our recognition services be, and not be allowed to dwindle, as our manner now too often is, into a trumpery tea-meeting, a nondescript sort of service, carried on amidst the clatter of crockery, and the noisy talk and loud laugh of a convivial gathering. And in regard to the settlement of disturbed feeling between brother and brother, or between minister and people, we have seen that nothing can be attempted in that direction with any promise of success, which may not be accomplished by the simplest forms of arbitration, and without the doubtful expedient of a fixed *ab extra* authority for that object.

The Rev. J. KENNEDY, London, proposed a resolution with the object of securing the publication of Dr. Vaughan's paper, with the minutes of the session, and that the same be referred to a committee for consideration. He said he fully endorsed much of what Dr. Vaughan had said, for he believed that their churches had perfect power to administer their own affairs without the aid of external help.

He ventured to enter a protest against a theory of Congregationalism which was given by two honoured brethren from that platform on the previous day. He did not agree with his dear and valued friend, Mr. Stoughton, that the primitive Church was one Church in one city with many congregations. (Applause.) He did not agree with Mr. Edward White that the Apostolical churches were city churches with many congregations. That opinion having been pronounced, it was right that not only a layman like Mr. Samuel Morley, but also a minister holding other convictions, should come forward and say so. He was prepared to stand by it, that every congregation of faithful men was a true church of the Lord Jesus Christ, having perfect power to administer its own force uncontrolled by external authority of any kind. (Applause.) He also entered a protest — the Scotch were fond of protesting—(laughter)—against a phrase which had acquired considerable currency among them, and seemed to have a great deal of pertinence and force, and that was the phrase, "the one-man ministry." If Mr. White's theory was right, there was not an Apostolical Church in all England, nor in all the world; they were all pastors of unapostolical churches, and Mr. Edward White and Mr. Stoughton among the rest of them. (Laughter.) It was the "one-man ministry" that had brought religion in England, under God's blessing, to the position it now holds; and their friends who sometimes talked about the "one-man ministry" as if it was a very obnoxious thing, were the men who would find it very difficult to have a twofold or a trebled ministry co-operating with them in their own churches. He believed they were substantially right in their notion of practice as to church government, and as to their ministry as well.

He had hoped that Dr. Vaughan would have been prepared to suggest something like the New England plan. In America their brethren had a standing council in Connecticut, and in other parts of New England there were occasional councils. The occasional councils were approved almost universally, but the standing council was considered by many to be too Presbyterian. Carrying out, as those occasional councils did, the principle of arbitration and advice more systematically than it was done now, he believed they contained the germ of a remedy for almost all the irregularities over which they mourned. Those councils settled differences, and he hoped that something like them might be adopted. He did not wish to graft into the church any unnatural branch; the alteration must grow out of the convictions of ministers and churches.

The Rev. G. ROBBINS, Slough, seconded the resolution. He said he had hoped that Dr. Vaughan would have suggested something, for good as their organisation was irregularities would creep in. The work and action of their Church had shown that her constitution was good. She had kept out rationalism and superstition, while the Episcopalians, with all the breakwaters of the State, had not been able to keep out infidelity, schism, and superstition. (Hear, hear.) After all, they must remember the life of the Church was the strength of the Church. That life was love. The strength of the Church did not consist in its creed, its ritual, or its mode of government, but in its love; and because he believed that their principles the most created, sustained, and expressed that love, he maintained them, and was sure they might look forward to the future with calm satisfaction, when they had such men as Dr. Vaughan, Mr. Stoughton, and others, leading them on in the right direction, opening their eyes to see what the evils were arising from an abuse of their system, and suggesting modes by which they might be removed. (Applause.)

The Rev. R. M. MACBRAIR, Sheffield, moved an amendment to the last clause of the resolution, with the view of recommending the county and district associations to impress upon their churches the necessity of submitting any difference that might unhappily arise among them to the amicable mediation or arbitration of some neighbouring ministers and deacons. He said he knew a neighbourhood which in four years had had four quarrels, and these things had brought great scandal upon the denomination. If there were squabbles and quarrels without, they should have harmony within. They should resemble that place where the most unruly passions, desires, and instincts were brought into subjection and kept in peace and love, because it was said, "The Lord shut them in." (Great laughter.)

Mr. MORLEY should be sorry if it was supposed that quarrels in the churches were by any means the rule. He knew pretty well what was going on in different parts of the country, and he was prepared to admit that there were many things arising from time to time requiring the action of some external influence. The rule, however, was harmony and peace; he deliberately expressed that conviction. What was wanted was the formation of a healthy public opinion which would make either party to a dispute wrong that refused arbitration. There ought to be in every county godly and discreet men (like Mr. Parsons, of York) to whom all persons might be willing to refer points of dispute. Most disputes had small beginnings; they often began with little jealousies or tempers on the part of some exceedingly incompetent deacon—(laughter)—or on the part of the minister who hardly knew his own place, and interfered too much in departments of service with which others had most distinctly to do.

The Rev. W. TRITTON, of Yarmouth, said he knew a case in which a church had been subject to the interposition of one or two wise men belonging to a larger church in the immediate neighbourhood; but it chose to assert its independence; it adopted an unwise course, and the gentlemen whose advice had been usually sought withdrew. The result was, that the history of the church had been for a succession of years a downward one. How was such a case to be dealt with? It seemed to him that they were utterly helpless, unless they went in force from the neighbourhood to the church in question and endeavoured to reason the leading men into a course of wisdom. Now and then a troublesome man would continue to keep a church in a state of disagreement for years. He knew an instance in which such a person had in seven or eight years thrown three successive churches into utter confusion and disorganisation. In such a case, the whole weight, intelligence, and piety of the particular church, and of the surrounding churches, ought to be brought to bear upon the offending person, who should be distinctly told that such things must not be in any church of the Lord Jesus Christ; and if he declined to listen to the counsels which were offered him, and to apologise and repent, he should be regarded as "a heathen man and a publican."

The Rev. T. ARNOLD, Northampton, said they ought to stand or fall by reference to the authority of Scripture. During the disputes at Corinth no recommendation was made to seek the help of the neighbouring church of Achaia. (Hear, hear.) Some of the speakers appeared to suggest something like an incipient form of a Pan-Anglican Synod—(laughter)—and that Synod had done nothing—in fact, worse than nothing—in settling the disputes of the Established Church. They should remember, too, that Episcopacy arose out of the weakness of churches that could not manage their own affairs. (Applause.)

The Rev. J. BROWNE, Bamford, said that many eminent writers in their church had recommended outside help in cases of difference, and he thought those differences required that kind of help. The name of Christ was sometimes dragged through

scenes of infamy and obloquy; ministers were subjected to annoyance which they did not deserve; their light was almost crushed out, and there was no council to which they could refer and say, "Fathers and brethren, save us from ourselves." (Hear, hear.) He believed that at Torquay the church had arranged to settle any differences that might arise within it by reference to a neighbouring church.

The Rev. J. Stoughton said that so far as he understood Dr. Vaughan, he was an advocate of public opinion. He apprehended that no one who had recommended outside arbitration was in favour of a standing tribunal.

The Rev. Dr. Vaughan said that instead of being indifferent to arbitration, expostulation, and other such modes of settlement, he thought they did not exercise them enough. He considered the church should seek, by wise and more general action, the same ends which other men sought by means that were exposed to danger, and that they should do so by using all the power they possessed in the way of arbitration. He did not think their churches should go on in the state of disagreement that some of them did, but that neighbouring churches should try to bring them to a better understanding.

Mr. Manton, Birmingham, said he thought that many of the speakers were greatly exaggerating the differences that existed. (Applause.)

The Rev. G. W. Conder, Manchester, said liberty was one of the most dangerous things in the world unless it was in the hands of very wise people. He believed it was perfectly compatible with their independence to create a moral sentiment which should act so as to modify the evils that inevitably arose in connection with liberty. (Hear, hear.) No one had proposed a standing board or council of reference, but the recommendation was that churches should invite arbitration, or something of that kind. (Hear, hear.) He would even go further than that, and say that any church which could not settle its own disputes, and would not accept Christian help from outside, should lose its title to brotherhood. ("Hear, hear," and some dissent.)

The Rev. G. B. Johnson, Birmingham, thought the evils existing had been somewhat exaggerated. None of the brethren had told them of the effects of their acts of arbitration when disputes had occurred; many a story might be told on that side of the question which would thoroughly sustain the tenor of Dr. Vaughan's counsel. He was delighted with the tone in which the subject had been discussed, and firmly believed, if they would take the spirit of the paper and go to their different localities, pastors and members of Christian churches, in county unions and other agencies, they had all the machinery at hand, if they only had the wisdom, the generosity and sympathy of heart, to bring it into needful practice. (Loud applause.)

The amendment was then withdrawn, and the original resolution carried unanimously.

Half-an-hour was then spent in devotional exercises.

ASSISTANT-MINISTERS AND CO-PASTORS.

The Rev. Dr. George Smith read a paper on this subject. After sundry historical references, he said he was decidedly of opinion that the revival of the practice of selecting assistant-ministers, curates, or helpers for a year or more would be of great service to their churches, and to their future ministry.

It would benefit the latter, because the actual qualifications for pastoral labour, apart from theological training, must be sought elsewhere than in the college or academy; and this could nowhere be done with so much advantage as in connection with some intelligent, devoted pastor, who had, perhaps, borne all the responsibility and labour of building up a Christian church. In many cases correct views of theological truth had to be formed by the newly-appointed minister. It was not to be expected that one so young should have all his beliefs settled, and all his impressions of the Gospel fully matured. Intercourse with an older minister would usually tend to enlarge, correct, and improve his views. So great was the advantage of one or two years of such service, that it would be well if, as a general rule, no young man were encouraged to accept an invitation to a pastorate in any considerable church without such preparatory training. The advantage to the churches of the more general employment of assistant ministers would be found in securing to the congregations a greater variety of pulpit talent, a larger amount of ministerial oversight, and the more efficient working of some church organisations, as Bible-classes and schools. The chief difficulty in the way of making such appointments was one that related to ways and means. This, however, might be met by some little sacrifice on the part of the pastor, and by special effort on the part of the congregation. The objection felt by many students to such a connection might be obviated by remembering that the appointment was not one to an inferior office or merely to the work of a town or congregational missionary, but to an honourable share in ministerial service, with a view to a better preparation for pastoral life. This arrangement would in many cases lead to the settlement of the helper as co-pastor of the church, which was much to be desired. Mutual confidence, Christian love, and wise forbearance would be demanded in the harmonious working of a co-pastorate; but there were now many pleasant examples in their churches of well-educated young men who stood somewhat in the relation of Timothy to Paul, and who served as sons in the Gospel.

The Rev. Dr. Falding, of Rotherham, moved—

That the thanks of this assembly be presented to the Rev. Dr. Smith for his important paper, and that when it is published it be commended to the serious consideration of the churches that may be contemplating such an arrangement for ministerial assistance, and to the thoughtful and devout attention of the students in our colleges.

He said that the obstacles in the way of such an arrangement had been clearly indicated in the paper. The principal difficulties were the unwillingness of some senior pastors to accept such assistance, the unwillingness of young ministers to undertake service in this particular form, and, perhaps, still more, the difficulty of rightly adjusting the respective spheres of duty and the rights and duties belonging to each. The great difficulty, after all, would be that of sustentation. That might be arranged by one minister giving up a certain amount of income for a certain amount of service; but they had been spending a good deal of time in considering how ministerial incomes should be augmented and not decreased. (Laughter.) He thought the objection among students to becoming assistant ministers was diminishing. The Rev. Mr. Pridie, of Halifax, seconded the motion. He was in favour of the appointment of co-pastors. If they had a co-pastorate, the young man might put the old man in the shade; but if congregations did not get a young man more attractive than the old one, they had better not make the choice. (Hear, hear.) Mr Davies, of Shrewsbury, urged that the word "assistants" should be taken out of the resolution, and gave an instance in his own town where the minister's objection to being considered an assistant nearly broke up the congregation. The Rev. J. Parsons, of York, hoped that for the sake of the comprehensiveness of the matter the terms of the resolution would stand. For himself he trusted that he had learned this lesson from his long experience in the Christian ministry, always to treat the younger brethren as brethren—(Hear, hear, and cheers)—never giving himself airs of superiority, but desiring to look upon them with that kindness which ought to be cultivated by all ministers when they remembered what they were in early life. (Cheers.) There were things connected with this subject which could not well be brought out in an assembly like this, or in public discussions; but he was quite persuaded that if the plan proposed could be adopted it would be productive of all the advantages which Dr. Smith in the close of his paper had predicted. (Cheers.) The Rev. W. Tritton, of Yarmouth, remarked that he had more confidence in the ministers as regarded the harmonious working of a co-pastorate than he had in the people. He was in favour of assistants, because he felt that many men who had failed in their first pastorate might have got on well if they had in the first instance been in a position of dependence; and it ought not to be hard for a Christian man to pay deference to an older minister than himself. (Hear, hear.) The Rev. Mr. Gwyther, of Manchester, also supported the appointment of assistant ministers. Mr. Grimwade, of Ipswich, held the same view, because if he were taking a partner into his business he would not take a stranger, and the term of assistantship enabled the pastor and congregation to make acquaintance with the colleague. The Rev. J. Bartlett, of Worcester, was also in favour of assistantship. Two men could not work together standing back to back; and in a co-pastorate they would be standing back to back, the old man looking back to the good days that were gone, and the young man looking forward to the good days that were to come. (Laughter.) Young men were all too prone to think of their rights instead of their duties, and thus collisions might arise, which might be fostered by the congregation taking sides between the ministers.

Dr. Smith having briefly replied, strongly urging the desirableness of passing the resolution as it stood, the resolution was then put, and carried unanimously.

CHAPEL EXTENSION.

The Rev. W. A. Wrigley, of Carlisle, moved a series of resolutions respecting the necessity of increasing suitable chapel accommodation, especially in watering-places and amongst the working classes in the manufacturing districts; and that, while giving preference to permanent buildings, temporary chapels would be acceptable. The resolutions stated that the English Congregational Chapel Building Society had during fourteen years erected 286 chapels containing 135,000 sittings, to the value (including sites) of 400,000*l*. Support was solicited on behalf of this useful society, in order that it might satisfy the claims which it received from all parts of the country. Mr. Wrigley argued that there was great need of chapel extension both to supply the existing demand, and also because supply created demand, especially in villages and amongst the working population, for whom humble buildings would be suitable, because grand churches repelled them. Mr. Alderman Brown (Bedford) seconded the motion. He did not think that their Chapel Building Society had received fair consideration and support from their ministers and congregations. (Hear.) The Rev. Dr. Vaughan thought that the society well deserved to receive more frequent bequests. The motion was adopted without further discussion.

An adjournment took place to the Free-trade Hall for dinner. About 800 sat down, under the presidency of Mr. E. Lewis. After dinner, the health of the Queen was drunk, and a verse of the National Anthem sung. The Rev. Dr. Campbell expressed, on behalf of the visitors, satisfaction with the arrangements and gratitude to Manchester friends for their hospitality.

Evening Meeting.

In the evening, after tea in the Cavendish-street Schoolroom, a public meeting was held in the chapel, which was crowded. Mr. James Sidebottom presided. The Rev. A. M'Laren having offered prayer,

The Chairman, in his opening remarks, expressed his regret at the absence of Mr. John Crossley, who had been announced to preside, but who was prevented by indisposition. He believed that the gathering of the present week had been pervaded by the proper spirit, and that the various subjects which had come under discussion had been treated with the seriousness and earnestness which they merited. He believed there was a unity of purpose and unity of spirit which had, perhaps, never been exceeded in any previous year, and he trusted that the feeling would ever increase. (Applause.)

The Rev. W. Crosbie, LL.B., of Derby, read a paper "On the Cultivation of Spiritual Life in our Churches"—in the course of which he said that the churches reflected some of the characteristics of the age. If the churches influenced the world, the world also influenced the churches. The world sometimes saw outlines of its own image in the churches. That ought not to be. The churches should convert the world, not the world the churches. There was a conversion in this age of the churches by the world. The materialism of the age was reflected in the ritualism of the churches, in the visible symbols which veiled and obscured the spiritual truth. The rationalism of the age was reflected in the rationalism of the churches. But a prominent characteristic of this age was the want of settled, sterling, intelligent principle; a characteristic this, too, which had its reflection in the churches, greatly to the weakening of their spiritual life and vigour. This characteristic was seen in the realms of commerce and politics. He maintained that, to some extent, the churches reflected this characteristic of the age. There was too much expediency within the sacred precincts, where all ought to be high, and noble, and pure. Principle was not regarded as it should be, and so the churches were not the consciences of the communities in the midst of which they were placed as they ought to be. There could be no healthy, vigorous, manly piety, a kind of piety needed in this day, apart from a basis of principle.

Mr. John Glover (London) read a paper on "Religious Life in Relation to Social Habits and Commercial Morality."

After some introductory remarks, he referred to the charge so frequently made against business men, of untruthfulness, as illustrated in false prospectuses, false reports, fictitious dividends, conspicuous failures, false weights and measures, and adulteration of articles of consumption. Not only the commercial classes, but statesmen and Churchmen, all had been included in this accusation, by swearing their assent and consent to what they did not believe, and preaching it nevertheless. Carlyle recently summed up the matter by saying, "Do you know a shop or workshop, or industrial establishment, temporal or spiritual, where genuine work is to be had? I confess I scarcely do. Universal shoddy and devil's dust, cunningly varnished over; that is what you will find presented to you in all places as wares invitingly cheap." He hoped that the next sentence was not true:—"We are a people drowned in hypocrisy, saturated with it to the bone." After referring to the late flagrant illustration of political morality exhibited in the cases which led to the disfranchisement of four large English boroughs, he proceeded to notice the "respectable sins" of the day. The first of these which he mentioned was gambling, as manifested in the scenes of the Derby day, and the Tyne boat-race, where peers, millionaires, shopboys, artisans, and men from every walk of industry and every depth of poverty, were betting together, and pursuing a course which was characterised by chicanery, hypocrisy, and fraud. Another sin was the "fastness" of modern life, resulting in immoral life, debauchery, and crime. Another sin of social life was uncharity—scandal, slander, and delight in what was mean, ignoble, indiscriminating, and censorious. Good church-going, alms and subscription-giving people were by no means exempt from this. Cowper described the character thus:—

> Flavia, most tender of her own good name,
> Is rather careless of her sister's fame:
> Her superfluity the poor supplies,
> But, if she touch a character, it dies.

It generally took two persons to accomplish a sin of this sort. He who listened to and enjoyed another's uncharity was neither better nor worse than a receiver of stolen goods. Alluding next to the light thrown on the social and moral condition of a portion of the industrial classes by the proceedings of trades unions, he said it was difficult to say whether the business or the social aspect of these crimes was the worst—whether the ignorance or depravity indicated was the greater; but the doing of such things was a terrible indication of the social and moral condition of those who did them. Recent times had presented peculiar temptations to the sins he had pointed out. The increase of wealth was one of the distinct perils of our time, and threatened to commercialise the spirit of the country. An unfriendly influence to morals was the hurry in which men lived now—the decided decrease in leisure, whether for thought, culture, meditation, or prayer. The churches of England have not done what they could and should have done against these tendencies of our times. Untruthfulness, uncharitableness, and selfishness, had all been distinctly helped by the example of the churches in many ways. Professing extreme regard about whatsoever things were true, honest, just, and of good report, the practical anxiety has been rather against Dissent, or against Establishment, or anything but against vice. He concluded by urging some practical considerations as to the Church's duty in relation to these evils. The Church's function was not judicial, and if the words of mercy and forgiveness to sinners could be made more frequently heard in the churches, sinners of all ranks and conditions would bear that kind of rebuke until the majestic pity of forgiving love made it impossible to sin again. Such a condition of public morals, moreover, indicated an urgent need for the preaching of morals. He did not seek to have resumed what was formerly called "dry moral preaching"—that was the preacher's fault. Christ preached morals, and lived them; preaching Christ should be to a far larger extent than it was, a preaching of morals. They must also have a large increase of the pastorate. They built larger and larger churches, and placed one minister in them, well knowing that he could not fulfil pastoral functions to them. There was a need of more

pastoral agency if their churches were either to exercise more influence beyond the sphere of their membership or to have a higher style of membership. If their arrangements resulted in ministers becoming preachers only, the tendency was to make church-members hearers only, not labourers, servants, living epistles and sacrifices in the Lord's service.

On the conclusion of the paper, a doxology was sung, and the meeting separated.

THURSDAY.

The sittings of the assembly were resumed and concluded on Thursday, in Grosvenor-street Chapel, Piccadilly, Manchester, under the presidency of the Rev. J. R. Campbell, D.D., Bradford.

THE SCOTCH CONGREGATIONALISTS.

The Rev. P. WHITE, Montrose (the deputation from the Scottish Union), delivered a brief address on the condition of Congregationalism in Scotland. He said the Scottish churches would watch with eager interest and sympathy the course which the English Congregationalists should pursue in the critical times upon which they were entering. He was persuaded that a great amount of the old Puritanic fire still dwelt in their heart; and that the great standard of ecclesiastical freedom would be by them carried forward to complete and final triumph—that triumph being not the destruction of the Church of England, but its emancipation and salvation. (Hear, hear.) The deepest sympathies of the Scottish churches were with the full, free, earnest proclamation of Christ's Gospel. They valued Independency because it nourished a strong, robust spiritual life. (Hear, hear.) He claimed of them the characteristic which belonged to all Congregationists—the minimum of sectarianism and the maximum of evangelism. The moderatism of sixty years ago had long ceased, and an evangelical ministry now abounded, who strove to adapt themselves to the spirit of their times. Whilst they did not neglect the rural districts and small towns, they had come to perceive that it was in the large towns that evangelistic and missionary efforts were most required. He unhesitatingly said it was not true that Congregationalism was on the decline in Scotland. In many towns the number of the churches had been doubled, and in others the accommodation in the churches had been largely increased.

The Rev. R. M. DAVIS moved a resolution expressive of interest in the welfare of the Congregational churches of Scotland and a desire for fraternal intercourse. There had never been any lack of sympathy between the Scottish and English churches. He spoke of the number of their Scottish ministerial brethren who occupied honourable positions in England, and attributed this to the superior education given to Scottish youths. The Revs. W. Tarbotton, Dr. Smith, and the Rev. J. G. Rogers, seconded and supported the motion. The latter said he wished that English Independency were always as sturdy, decided, uncompromising, and wise in church organisation as that of their Scottish brethren. The motion was adopted.

ROMISH TENDENCIES AND RITUALISM.

The Rev. J. G. ROGERS read a paper on the Romish tendencies of the present age, as exhibited in the Catholic revival in the Anglican Church. He said it was not an easy task to convince English Protestants that there was any danger of the triumph of Romanism in this country. At first sight it would seem that no peril could be more remote, and no apprehension more groundless. If Protestantism had retained its position in times of darkness and superstition, it seemed incredible that it should be threatened in an age which was characterised by the impatience with which it chafed against all restraint and authority, and the boldness with which it asserted its right to press its inquiries in every department of thought. But there were numbers of thoughtful men who felt that the Protestantism of England, as far as the Established Church was concerned, had not been in such grave peril since the days of the Revolution. (Hear, hear.) Events had made it apparent, as strong Nonconformists had always maintained, that the real danger was in the Church, and not without it. (Applause.) The movement had, in his opinion, very unfortunately been named Ritualism, which served to conceal its true character; and under that name it had developed itself to an extent which two years ago would hardly have been believed possible. Ritualism was exultant in tone, and that tone was justified by the position it had taken and felt itself able to maintain. The bench of bishops had shrunk from any decided condemnation of the theories of the Ritualists, royal commissioners had been compelled to temporise, and even the mild advice they gave was laughed to scorn by a party which felt itself strong enough to defy even the highest ecclesiastical authority. Ritualism was active, energetic, wise in its generation, exhibiting wondrous skill in meeting the various weaknesses of the age; and consequently it was progressive, and was now hardly disguised Romanism. (Hear, hear.) It was fallacious to argue from the decline of the Tractarian movement of thirty years ago a similar decline of the Ritualistic movement. That argument proceeded upon an utter ignorance of the facts themselves. Ritualism was the fuller and bolder development of Tractarianism. (Hear, hear.) Tractarianism sought to detach people from Rome, and to set up an Anglican Catholicism; Ritualism sought to bring about a reconciliation with Rome on terms that involved surrender of all that was held vital by Protestants. The Tractarians did not shrink from accusing Rome of the guilt of schism, but the Ritualists took a much more humble and penitent tone. They confessed the guilt of past wandering, and sought reunion with Catholic Christendom, on the plea that, though it had been guilty of schism, the Church of England still had preserved the apostolic succession and the sacraments. They said that in twenty years the whole current of English thought would be brought to the Catholic level. Their efforts were put forward with the most unsparing energy and self-denial. In one of the London Ritualistic churches the offertory yielded 4,000*l.* a year—a significant lesson for Congregationalists—of which 1,000*l.* was spent in music alone. The position of the clergy of the Church of England seemed to be this—that they were at liberty to believe everything in general and nothing in particular. [Mr. Rogers was unable to complete the reading of his paper for want of time.]

The Rev. ENOCH MELLOR moved, and the Rev. T. G. HORTON (Wolverhampton) seconded a resolution, thanking Mr. Rogers for his paper, and requesting him to allow it to be printed in the proceedings. The last-named speaker said that he had attended the recent Church Congress at Wolverhampton, and he found a spirit of intense earnestness prevading the councils of the Ritualists, who were the master spirits of that assembly.

The Rev. G. M. MURPHY (London) said that the Congregationalists must aid in repelling the Ritualistic movement and removing the causes which had given rise to it. They must meet it by influencing public opinion; by the circulation of small, pithy, and pungent tracts that should lay hold of the people—(Hear, hear)—and by working among the great masses of the people, instead of leaving them to the priests. He believed the mass of the people were sound at heart on the question of Ritualism. (Hear.)

Mr. D. PRATT (London) said that Ritualism was but Popery under another name. The best definition of Popery was that it was a compound of superficial truth and solid error. (Hear, hear.)

The Rev. H. T. ROBJOHNS (Newcastle-upon-Tyne) said the Congregationalists had been called upon to assist the Evangelical clergy in their efforts against Ritualism, instead of giving them the cold shoulder. The fact was that for a long series of years, except upon Bible Society platforms, the Evangelical clergy had always given the Congregationalists the cold shoulder, and were ready to do it still. (Applause.) The duty of the denomination was to preach the pure Gospel of Jesus Christ and the freedom of His church. (Hear, hear.)

The Rev. F. WAGSTAFF (Dawlish) said that the congregations in small towns were looking for an energetic deliverance from the assembly on this question, which they regarded as the great subject of the day.

The Rev. J. G. ROGERS said that the absence of the Low Church party from the Church Congress was a very significant fact. It was owing to the great disadvantages under which they had been placed at the previous Congresses. (Hear, hear.) If the people of the north, with their strong common sense, could not understand how greatly Ritualism suited the namby-pambyism that was to be found in the south, they could not understand the real magnitude of the danger. (Hear.)

THE STATE CHURCH OF IRELAND.

Mr. JOSEPH THOMPSON (in the place of Mr. Hugh Mason) moved the following resolution:—

That being conscientiously opposed to the establishment of any form of religion by the State, and especially objecting to the establishment of the Church of England in Ireland, as inflicting great injustice on the Irish people, and as being inimical to the interests of Protestantism, this Union rejoices at the prevalence of a conviction that the circumstances of that country imperatively demand a great legislative change in regard to that institution.

That, at the same time, the Union observes with apprehension the disposition of influential statesmen to substitute for the existing system the indiscriminate endowment, from national sources, of various religious denominations; and, inasmuch as it regards such a policy as being contrary to sound principle and certain to be followed by injurious results, it urges Protestant Nonconformists to unite in emphatically protesting against its adoption by the legislature.

Earl Russell proposed to establish other churches as the best way to break the fall of the Establishment. He (Mr. Thompson) was glad to find that the hierarchy of the Catholic Church refused to accept any subsidy in any shape from the State. (Applause.) This showed that the Irish Roman Catholics had felt the power of the Voluntary principle, and that they must trust to that principle if they wished to increase their power over the Irish at home and in America. The deprivation of their revenues had done them this good, and in this respect they were in advance of the Ritualists and Puseyites. He could not conceive of anything that would be more hurtful to true religion than Earl Russell's proposal—(Hear)—because there were other sects in Ireland besides the Established Church and the Roman Catholics. There were the Presbyterians, and some of them had unfortunately touched the unclean thing; and there had been exhibitions with reference to the *Regium Donum* which made them ashamed of those who professed to be Protestant Dissenters. He trusted that the whole nation was not to be degraded, and that the Presbyterians and Establishmentarians would imitate the Roman Catholics in refusing to have anything to do with endowments. (Hear.) They hoped to be able to show to their friends in Ireland that they would be stronger and better from a system of total disendowment of all religious bodies, and this would be a strong argument against endowments in this country. (Hear.)

Mr. S. MORLEY, in seconding the resolution, said that the aim of the Congregationalists was not solely against the Roman Catholics, but it included all religious endowments. (Hear, hear.) The Irish Church was one of the greatest scandals in Christendom. (Applause.) With the view of influencing the opinion of Presbyterians, he suggested the following addition to the resolution:—

That this assembly cannot give expression to this deep conviction without the further suggestion that the continued reception by Presbyterians of the *Regium Donum* presents a decided barrier to the satisfactory settlement of the endowment question in Ireland.

After some further discussion the resolution was passed, with the addition suggested by Mr. Morley.

MISSIONS.

The Rev. T. W. AVELING, of Kingsland, read a paper on "British Missions," in which he argued that the answer to the question, "What are we to do?" was supplied by the words of the Master, "Preach the Gospel"—set up the standard of Christ in every village and town in the kingdom. After speaking of the bigotry and persecution prevalent in some country districts, he said the difficulty of procuring sites for new buildings suggested the necessity of appealing to Parliament. The principal suggestions in the paper were on behalf of greater union, visitation of the churches on a larger scale, and lay agency. The Home Missionary Society had appealed for a hundred evangelists, and he asked for a cordial response. They were grateful for the visitation service of Mr. Morley and the secretary in country districts. Ireland presented few trophies of their faith, though that country presented an inviting field of action. He complained that the selfish principle had made their congregations so intensely independent as almost to forget that they were but separate parts of the whole. In conclusion, he advised more frequent collections on behalf of British missions.

The Rev. H. OLLARD, of Derby, read a paper on "The Claims of Foreign Missions on our Churches." He regarded the success of foreign missions as the test of attachment to Christ.

The Rev. BRYAN DALE (Halifax) read a paper on "The State of the Continent in Relation to Religious Liberty and Christian Effort."

The Rev. Dr. MULLENS moved:—

That this assembly, recognising the obligation of the Christian Church to propagate the Gospel to the utmost extent of its ability, rejoices in the missionary efforts put forth by the various organisations of Congregationalism, and in the large amount of blessing which followed from endeavours at home and abroad, and embraces the present opportunity of commending the London Missionary Society, the British Missions, and the Evangelical Continental Society, to the more extended, systematic, and liberal support of Congregational churches.

He said that nothing seemed more appropriate than that as the numerous discussions of the session were drawing to a close, they should turn their thoughts to that practical work of the Christian Church for which churches existed at all. (Hear, hear.) He objected entirely to anything like putting their missions abroad and their missions at home in antagonism to one another. (Hear, hear.) If Ritualism or Popery troubled them, what was the cure? If opportunities were given them in Italy, what was to be done? One thing in both cases. Live the Gospel more, and carry it more fully wherever God gave them an opening. (Cheers.) He hoped they would bring the cause of missions systematically not only before their own thoughts, but before those of their churches.

Mr. CHARLES REED seconded the motion. He said that the London Missionary Society lost a great deal of sympathy and support from its name, which might as well be the Congregational Missionary Society. (Hear.) He urged the claims of the Society to increased support.

Mr. S. MORLEY said he believed the time had come when the London Missionary Society should be declared honestly before the world to be Congregational. (Applause.) It was almost exclusively supported by the denomination, and should take its name from it. The suggestion was warmly supported by several subsequent speakers. The Rev. Dr. G. SMITH said the suggestion of Mr. Morley was a valuable seed that would germinate and bear fruit hereafter. He felt that the London Missionary Society ought to be a Congregational institution. He thought that something ought to have been said on behalf of the Irish Evangelical Society. They had no need to be entirely discouraged in relation to their efforts in Ireland; the people were generous and favourable to liberty, and they recognised the value of Congregational principles. Dr. MULLENS said that nothing was done by the London Missionary Society to fetter their missionaries abroad, or to prevent them from forming such unions as they thought right. The motion was then put and carried unanimously.

The Rev. BREWIN GRANT then brought forward a question relative to the insertion of ministers' names in the Year-book, which led to a warm discussion. Eventually the CHAIRMAN said that the question should have been brought before the committee of the assembly in a regular way, but it could not be brought forward now.

The customary votes of thanks having been passed, the chairman closed the session with prayer and the benediction.

In the evening a *soirée* was held in the Rusholme-road Schoolroom, followed by a sermon to young men in the chapel, by the Rev. HENRY BATCHELOR, of Glasgow.

WORKING MEN'S MEETING.

In the evening a meeting specially intended for working men was held in the Corn Exchange. Mr. C. Reed, F.S.A., of London, presided, and was well supported on the platform, while in the body of the hall there was a moderate audience, chiefly of men.

The CHAIRMAN gave a brief account of the principles of Independency, and after having enumerated some of its most illustrious ancestry—Oliver Cromwell, John Milton, Isaac Watts, and John Howard—coming to the present time he said, amidst vehement cheering, that if the working men of Bradford did their duty, Mr. Edward Miall would soon be returned to Parliament. Their principle as Congregationalists was that which Milton gave to the world: "Give me liberty to utter and to argue freely." They wanted to see this principle adopted in everything with which they had to do. The Independents had always been the friends of day-school education, but they insisted that the parent was the sole guardian of

his children; they believed that a man liked to pay for the education of his children; and that he would give them a better education than he had received himself. And the Independents were now seeing if there was any way by which education could be extended which did not infringe on the rights of the parent, and did not require any violation of the principle of perfect religious liberty. Their efforts on behalf of Sunday-schools were well known. They claimed to worship God where and how they pleased, but they wanted no one else to pay for it, and they were quite willing to grant just as much to all others. (Hear, hear.) In a word, they claimed equality; they were not content with toleration. (Applause.)

The Rev. Edward White, of London, who was very heartily received, said:—

The working classes seemed just at present to be in the position of poor people who had recently come into the possession of a great fortune, and to whom very distinguished persons were paying very delicate attentions. (Laughter.) It was perfectly delightful to see how all the greatest men in the country were coming down from their high position, and vowing that they had always had the greatest confidence in and admiration for the working classes. (Renewed laughter.) There seemed to be no exception to the universal rule of compliment, not to say flattery. The very bench of bishops had descended from their dignified position in the House of Lords, and in the person of the Bishop of Oxford, expressed the greatest confidence in that vast body of their fellow-countrymen who had now been admitted to the franchise. One was delighted to hear it, and yet, without indulging in the slightest degree of unfriendly criticism, might venture to say there was a very curious admixture of compliment and of terror in some of those addresses. When he read the right rev. prelate's speech at Wolverhampton, he was very much reminded of a passage in "Virgil," in which the poet described the descent of pious Æneas, the son of Anchises, into the subterranean regions, to visit the shades of the departed. The ancients fabled that at the mouth of Pandemonium there was a tremendous three-headed dog, who assaulted any person entering the gates of those formidable regions, not only with the most tremendous barking, but with something far more dreadful in the shape of a destructive bite. Therefore, pious Æneas was previously furnished with a soporific cake, made of corn-meal and honey, of something that was likely to send Cerberus to sleep; and when he came to the gates of Pandemonium, his business was, holding the olive-branch in one hand, with the other to give the cake to Cerberus. It seemed that the right rev. prelate went down to the lower regions as it were, very much in that spirit, holding the olive-branch in one hand, and, if not a soporific cake in the other, a cake of soap—(laughter)—as much as to say, "Good dog, give us your paw," though rather frightened at it. No man had any reason to be frightened at the new democratic power of the working classes, unless he had to defend either imposture or injustice. Those who had a good cause to advocate, whether in high station, middle, or low, would be able to face the nation; and only those men had anything to fear who were unable in fair discussion to confront the rising intellect of England. Although he had ventured on a playful allusion to the Bishop of Oxford, to show they had no party feeling, it gave him great pleasure to say that, apart from the sacerdotal theories of that eminent prelate, there was no man more gifted with a rare power of popular address in support of the great maxims of true religion than the Bishop of Oxford was. He wished they could hear him sometimes when he was preaching the true Gospel either in St. Paul's Cathedral or in Westminster Abbey; for they must all agree that there was no man more gifted with the power of clothing those maxims of wisdom with the noblest eloquence than that prelate, whose voice was so often heard both in the walls of Parliament and through the English realms.

They did not come forward in the character of rivals to the clergy of the Established Church; in fact, they could not offer that which the Bishop of Oxford offered to the working classes of England. He offered to take them in bodily into the Church, saying that there was room and equality for all. It was the very first principle of Independency that the Church should be formed only of those who professed a personal conviction of the truth of Christianity and the claims of Jesus Christ. They made no rival pretensions to a territorial or parochial system. The Congregational Union desired to explain itself to the great public and to the working classes of England as all other Churches and all other men wished to explain themselves now to the rising power. Mr. White proceeded to explain at some length the ecclesiastical and religious principles of Congregational Dissenters, and said they had not met together in Manchester to make laws for the churches, for the churches would not allow them to do so, but to cheer each other, and to try to explain what they meant by Independency to the men of Lancashire. Mr. Rogers had said they were not priests. In the Independent churches of England their great aim was to frustrate priestcraft in its bad sense, and to encourage to the uttermost extent the craft or trade, or let them rather call it, the occupation and function, of the presbyter in its true sense. Priestcraft, in its bad sense, described a condition of things in which the priest atttempted to subjugate the reason and the will of the working man to himself, to destroy the individuality of the man, to crush it down under the power of a great community which he called the Church. But in the true craft of the presbyter the object was to teach the individual man to think and act for himself, not to make him the slave of the priest and the church. In that sense there was a great deal of priestcraft in England, and he would say boldly that amongst the free churches of England there was a great deal of the true, and the righteous, and the godly craft of the presbyter, and there was an earnest endeavour on the part of the minister not to make the people slaves to him, but to set them free, and to make them servants of God. He would close with one word of exhortation, which he offered most respectfully to all the working men of the district.

It might be said, "But why cannot we have our religion to ourselves? why would you introduce us into churches and unions?" Because if they were religious men the same thing was true in religion as in trade, that "union was strength." It was a most calamitous fact that the power of combination possessed by the working classes of England ran so exclusively in the channel of their economical interests, that they were so absorbed apparently in the one interest of the trades' unions. It was a most righteous thing if capital combined that labour should combine, but it was not a righteous thing that either the capitalist or the labouring man should think only of the ends of his outer nature. There were higher interests in man than those that could be satisfied with food and clothing. Man owed a duty to the State as well as to his God. He would therefore most solemnly, at this juncture in the history of England, call upon the working man, not only of the south, but of the north, to give their due attention, not only to their economical interests and to the raising of wages, but to do their duty in politics and religion, to render their duties to the State and to the Church. In order to do this they must increase their knowledge. It was of boundless importance just now that the reading of the working classes throughout England should be of the right description, and after some careful inquiry into the general reading of the people in the Manchester mills during the last few days, he was delighted to find how good it was. Their newspapers are a credit to the kingdom, full of good reading. They could not expect working men to go home after their labours and to be hard students, for there were very few of the middle classes in the present day who were very hard students. They seemed to live upon snatches of desultory reading, they had not time or opportunity for much consecutive study; much less could those things be within the scope of working multitudes. But, if they had good newspapers, and would but read a few good books, and read them over again, they could by degrees come to understand those facts, principles, and laws which were absolutely necessary to prevent the rising democratic power of England from becoming a curse instead of a blessing. But, if the people proceeded to the use of this their new talent with hearts stored with adequate understanding, and if they would not suppose that by their unaided strength the working multitudes could carry everything before them, but would consent to combine with the middle classes, and the honest men of the upper classes, then they would constitute a power so absolutely irresistible, that before many years were past, they would accomplish such a change in the aspect of things in England, that there would be a most decided reform in the law, in the army, the navy, and in the church. (Loud applause.)

Mr. Manning Prentice, of Stowmarket, spoke at some length on the purely religious duties which he hoped to see working men cultivate; and the Rev. W. Arnold briefly advocated increased self-education, in order to the enlarged duties of citizenship which they were about to assume.

On the motion of Mr. W. Warburton, seconded by Mr. Grimwade, of Ipswich, a vote of thanks to the chairman was carried by acclamation, and the proceedings terminated.

WORKING MEN AND PLACES OF WORSHIP.

On Wednesday evening, a meeting was held in the British School, Bowdon, for the discussion of the question, "Why working men do not attend places of religious worship." Mr. Samuel Morley, of London, presided. After devotional exercises, conducted by the Rev. J. Christien, of Manchester, the Chairman introduced the business of the evening in a speech of great tact and ability, avoiding for the occasion everything of a purely denominational character. Addresses were also delivered by the Rev. H. T. Robjohns, B.A., of Newcastle; the Rev. L. Bevan, LL.B., E. White, and J. G. Rogers, of London. The addresses were earnest, practical, and pointed, and were listened to with marked attention throughout. At the close of the meeting a vote of thanks to Mr. Morley and the other speakers was proposed by Mr. Joseph Pearson, a working man of the district, and seconded by Mr. H. Barratt. Considering the persistency with which rain fell through the day and during the time of the meeting, the crowded state of the room by an audience almost exclusively made up of working men, was extremely gratifying to those who had made the arrangements for the evening.

For the above account we are greatly indebted to the very excellent reports which have appeared in the daily issue of the *Manchester Examiner and Times*.

"Observer" obliges us with the following notes on the Union meetings:—

The experience of some years leads to the conclusion that the autumnal meeting just concluded has been one of the most satisfactory ever held. It would perhaps be a good test of the increased importance and power of the Union if one who had been present at the previous gathering in Cottonopolis, under John Burnet, in 1845, and John Alexander in 1853, were to register for our information the comparative dimensions and influence of each.

The sermons, papers, discussions, and meetings, if not everything that could be desired, were at least far freer from defects, especially the defect of inordinate length, than formerly. The sermon on Monday evening, as you have already informed your readers, was an earnest and impassioned outburst of heart-searching philosophy. The preacher himself was a study for an artist; he looked, while delivering his message, as we may imagine one of the ancient prophets appeared while delivering the promises or threatenings from God to his wrapt auditory. Nor was the sermon of Thursday evening at all lacking in pathos and power. From the appropriate text, "Son, go work to-day in my vineyard," the successor of Dr. Wardlaw proved himself worthy of his position. His divisions of the subject suggest the line of argument and illustration employed:—An emblem of the Church, "a vineyard"; the imperative demand made upon it, "work"; the duty of every one to find a sphere of action, "go"; the dignity of the worker, and the grandeur of the enterprise, "Son," "*my* vineyard"; the urgency of the call, and the necessity for immediate service, "to-day." The attendance was large, and the attention unflaggingly maintained.

The limitation adopted in respect to papers and speeches answered admirably; and the bell-ringing of the Chairman was impartiality itself, at the same time amusing the audience and causing the strictest condensation of remark by the speakers. The croaking at times, both in the papers and the oratory, was considerable, but it was impossible to look at the assembly, and remember that not more than half of the denomination in England and Wales was represented, without finding a parallel for "the poor Independents" in the ruined farmers of free trade so famous by the hunchback of Fleet-street. A little sneering was also indulged in at the expense of the poor and weak, or "small" men, as they were called, with rather an offensive freeness; and I fear if the "smalls" had to discuss the failings of the "greats" it might not be an over-edifying spectacle. The fabulist tells us of the sign-painter who pictured the man overcoming the lion, but suggests that if the lion had been the artist, the man might have occupied a far less dignified position. The foot must not say to the head, or the head to the foot, "I have no need of thee." We should beware of offending "one of these little ones."

The public meeting in the Free Trade Hall was a grand one, and the speaking generally up to the mark; a little less straining after effect in one or two cases, and a clearer ring on passing topics of interest would have been acceptable to many. The *soirée* at Cavendish was nearly spoilt by the reading of a paper on "The Cultivation of Spiritual Life," which was very long, and hardly suitable for such an occasion. The meeting of working men at the Corn Exchange was nearly a failure in point of attendance. At Bristol and at Sheffield tickets had been forwarded to the works and factories, admitting the holders to seats up to a certain time. This precaution had not been taken in the case of the working men's meeting at Manchester; and hence the working men's gathering, so famously successful in Yorkshire and the West, was a disappointing one in the Northern city. These assemblies of the sons of toil, if they are to be continued—and they should be—are worthy of the best places at command, and of the very best of our men. Mr. White's address was worthy of a nobler audience, worthy of his cause, and worthy of himself; and the clear Gospel utterance of Mr. Prentice was a fitting sequal to it.

As usual, there were a few gatherings of a social and sectional kind. The Lancashire College students had a dinner, and a talk over old times and new opportunities. The total abstainers had tea and conference, and a meeting at the Assembly-rooms of the Free Trade Hall. A resolution was passed that the Union should be requested to receive, and Mr. Newman Hall be requested to prepare, a paper for the annual assembly on the subject of teetotalism. Meetings of working men were also held at Bowdon and Pendleton with good success. The United Kingdom Alliance and the local Peace Society prepared addresses for submission to the Union; but the Committee of Reference, in the exercise of their discretion, did not sanction their introduction.

The weather, almost without exception, was as wet, cold, and dreary, as the welcome of the friends was hearty and cheerful. Those who visited Manchester for the first time saw it under a cloud, as regarded the atmosphere; but all was bright, genial, and sunny within the homes to which the delegates had been invited. We trust an influence for good was felt in many an abode by the kindly entertainers, which may be as a pleasant memory for them and for their children.

One thing in reference to the Union meetings requires serious thought: that is, the increasing number of those who attend them, and the augmented difficulty of finding accommodation, as also the amount of expenditure incurred by the friends who receive us. The latter item alone is sufficient to deter many cities and towns from incurring such a formidable difficulty as the pecuniary outlay at present demanded. It seems bad taste to dictate to one's hosts, but would it not be far better for them, more advantageous to us, and set a better example to the world, if the entertainments on these occasions were far less costly than they are? I heard that as much as 3s. 6d. per head was paid for the Manchester dinner alone, and this probably did not comprise the cost of the building where the banquet was spread. All other things were prepared on the same profuse scale. My own opinion is that if it were wanted merely to get rid of money, it had better get into better hands than hotel-keepers usually are; next, that men of ordinary common sense would be better pleased with a meal hearty and substantial, but causing as little trouble and expense as possible, and if there are any among us who care more for the "good cheer" than aught else, we shall get on as well, not to say far better, without, than with them And better even than this, while "living in style" is cursing no small portion of the community, here would

be an opportunity of publicly rebuking such a spirit, and at the same time showing "a more excellent way."

THE NEW WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL.

On Tuesday, Oct. 1, the ceremony of laying the foundation stone of this school, at Taunton, was performed in the presence of a large number of proprietors and friends of the school. The site is admirably adapted, by its picturesque appearance and dry soil, for the purposes of such an institution, and the building will be an imposing one. It is to cost, including the land, not less than 20,000*l.*, and is expected to be ready for occupation in about two years. The exterior of the building is designed in the Tudor style of architecture, and will have, with its frontage of about 230 feet, a very imposing effect. The central feature will consist of a tower, between eighty and ninety feet in height. The building itself will contain an entrance-hall in the centre, to the right of which will be provided, on the ground floor, private sitting-rooms for the masters, with a day-room for the junior masters, overlooking the playground; a schoolroom sixty-five feet by thirty, five class-rooms, day lavatory, and a large covered playground. To the left of the entrance will be the committee-room. principal's study, dining-room sixty-five feet by thirty; steward's sitting-room, with kitchen, scullery, pantry, larder, and servants' hall. The one and two pair floors are arranged for the dormitories for the boys, in rooms accommodating from six to thirteen boys each. Masters' bedrooms, lavatories, bath-rooms, linen-rooms and water-closets, are also provided on each floor. The general arrangement is so far complete as to keep the domestic department entirely separate and distinct from the scholastic department.

The corner-stone was laid by the Rev. David Thomas, of Bristol, and prior to the ceremony the pupils of the school sang a hymn. In the course of an earnest address Mr. Thomas said:—

Now this institution, as you all know, has for its purpose, besides the providing of a high class of general education for the boys here brought together, the cultivation of Christian principles in accordance with the faith of the Gospel we as Congregationalists hold, and the cultivation, so far as may be consistent with the general work of the school, of the love of those principles of civil and religious liberty which we, as Protestant Dissenters, hold. On this account we should give all the strength we can to the support of this great work. (Hear, hear.) I do very earnestly hope that the example of our success will have an influence on every Nonconformist body throughout the land. I believe it has not been without its influence hitherto. I believe that the school at Wolverhampton owes something to the fact that the school at Taunton has been such a success. I happen to know that the earnestness with which a little time ago our friends in the eastern counties of England set themselves to establish a large middle school in which the youth of three or four counties should be trained was very much owing to the fact that the school at Taunton had so greatly succeeded. We do speak to them by our example and our success. All the Nonconformists all over the English counties are looking to us to see that they run no risk by doing as we have done; and we may be satisfied that they may be as sure of success if they are only as wise as we have been—and we take no special credit for greater wisdom in practical matters than other people. All over England, at proper distances from each other, these institutions have been founded in connection with the Nonconformist Churches of the land; and I do earnestly hope that attention will be called more and more to what has been done here, to the great honour of those who originated this institution, and have been its faithful friends all through life. The churches have a great deal for which to thank them. (Hear, hear.)

Mr. Horsey then handed Mr. Thomas a trowel, and the Rev. W. H. Griffith, M.A., the head master, a bottle containing the inscription, giving in brief a history of the school.

The bottle was then deposited in the cavity beneath the stone, which was then lowered, and laid with the customary formalities. At the conclusion,

The Rev. D. Thomas said:—

I declare this stone to be fairly and properly laid, in the name of the Father, the Son, and the Holy Ghost. May the Lord lift upon us the light of His countenance! May the Lord prosper our work! The work of our hands, O Lord, prosper Thou it!

The Rev. E. H. Jones (Bridgewater) offered up a suitable prayer, invoking the Divine blessing upon the undertaking. The ceremony was concluded by the singing of the anthem, "Now unto Him that is able to keep us from falling," rounds of cheering for the new college, for Mr. Thomas, and for the head-master.

The proprietors and friends then adjourned to Fairwater House, where dinner had been laid out. The chair was occupied by Mr. G. B. Sully, of Bridgewater, one of the vice-presidents of the institution. In his opening speech the Chvirman said:—

Their friends connected with the Established Church had middle-class schools scattered throughout the country, and Dissenters should be equally ready to do their part. He could, without flattery, say that this institution did supply, at least to the western part of our land, a thoroughly good classical and general education at a moderate price; while at the same time the pupils were educated in the distinctive principles of Nonconformity. (Hear, hear.) Many of the old pupils were useful and, perhaps, ornamental members of society; and he hoped present and future scholars would also occupy similar good positions. The head master had the full sympathy and confidence of all. (Hear, hear.) There was another proof of material prosperity which ought not to be overlooked. Ten years ago the reserve fund was something like 2,000*l.*, now it amounted to nearly 9,000*l.*; and a large portion of this had been put by out of profits. They were now engaged in a large and expensive undertaking. They had laid the foundation-stone of a building which would last long after all present had passed away; and therefore they needed the continued support of all their friends. He would propose, "Prosperity to the Dissenters' Proprietary School. May its success in the future be never less than its success in the past; but with increasing years so may its prosperity increase!" (Applause.)

The Chairman next proposed "The clergy of all denominations," which was responded to by the Rev. G. S. Keany (Baptist). Other sentiments were proposed and spoken to by the Rev. D. Thomas, Mr Musgrave, and the Rev. Mr. Taylor. The Rev. E. Jones, in eulogistic terms, proposed, "The Head-master, Mr. Griffith," wishing him increased success in the school, to the prosperity of which his earnest exertions had so largely contributed, and many years of healthful life. The Rev. W. H. Griffith returned his best thanks, observing how much he was indebted to the committee, with whom he had worked as a member of that body. By this means he was enabled to gain an insight into their purposes and plans, and to direct his own efforts towards their accomplishment. He was indebted also, in a very large measure, to the confidence placed in him, and the hearty continued co-operation, to which was mainly attributable the success that had attended his exertions. Ministers in that county, and in neighbouring counties, rendered very great service to the cause of religion when they rallied around the promoters of this school and placed them in their present proud position—when the school was no longer an experiment, but a proved success, no longer a tabernacle, but a temple. (Applause.) They must expect, and attempt, a higher success still, and not be satisfied until they had reached such a position as must convince apathy and indifference itself that schools like this were not merely a benefit to the trade of the locality, and benefit and strength to the Nonconformist churches of the locality — not merely a pleasant and profitable field of labour for the ministers of the locality, but the best and greatest support to the intelligence and religious life of the whole denomination, and such a support and so great an advantage in every respect that others in almost every locality should covet, attempt, and succeed in gaining, similar institutions. ("Hear, hear," and applause.)

Several other toasts were proposed, and a vote of thanks to the chairman closed the proceedings.

The Rev. Aaron Buzzacott, B.A., has resigned the pastorate of the Pentonville-road Congregational Church.

The Rev. Dr. Robert Vaughan has engaged during the six months from November 1st, 1867, to April 30th, 1868, to occupy the pulpit of Belgrave Congregational Church, recently erected at Torquay.

A Veteran Presbyterian Minister.—A noticeable incident is reported in the Scotch papers. The fiftieth anniversary of the ordination of the Rev. Dr. Pringle, of the North United Presbyterian Church at Auchterarder, was celebrated by a tea-meeting, at which 1,000 guineas, which had been subscribed as a recognition of his services, were presented by the congregation to their venerable pastor.

The Rev. C. H. Spurgeon preached at the Metropolitan Tabernacle on Sunday. He is still evidently far from well, and when he appeared on the dais, where he preaches, there was in his general appearance and in the pallor of his face marks of a great change in his ordinarily robust health. An immense congregation, numbering about four thousand persons, assembled to join in the services. Mr. Spurgeon, as is usual, made passing comments on the Scriptural lesson which he read, observing that when the three hundred pence were given for ointment for Christ's head, the priests objected, not because they cared for the poor, but to serve their own ends. They were the common enemies of mankind. He prayed for the Baptist Union, which held its sittings last week, and for the association, which meets in the course of this week. The sermon was preached from the 32nd verse of the 12th chapter of the Gospel according to St. John: "And I, if I be lifted up from the earth, will draw all men unto me."

Dissenters and Ritualism.—Some curious statements were made at the recent Church Congress. Thus the Rev. Dr. Littledale said he had had personal connection with Dissenters, and had admitted a great number of them into the English Church, who came to it for the sake of those doctrines and practices which were least like those of that party in the Church nearest to Dissent. He had the authority of one of the most eminently learned ministers of the most eminent sect that Dissent, since the Tractarian had been at work, had steadily diminished. (Laughter, cries of "No, no," and cheers.) On the other hand, in the Church of Ireland, where there was no Ritual, persons and families of great respectability were going in shoals to the Plymouth Brethren, because there was no difference, for all practical purposes, between them and the Church. ("No, no," and "Hear, hear.") The Rev. Mr. Hillyard, of Norwich, asked why it was that of all the bitter opponents of Ritualism, Dissenters were the most bitter? It was because they felt that Ritualists were winning their flocks—(applause and disapprobation)—by increasing the efficiency of the Church, and infusing into it some of the warmth and fervency that had been the secret of their own success.

Presentation of a Crozier to a Bishop.—On Thursday evening week a meeting of the friends of Dr. Gray, Bishop of Capetown, was held at St. John's Schoolroom, Wolverhampton, under the presidency of Mr. J. G. Talbot, when a beautiful crozier was presented to the bishop on the occasion of his attaining his fifty-ninth year. An address which had been privately signed by 4,316 persons, expressing sympathy with, and respect for, the bishop, was also presented to his lordship. Subscriptions to the amount of 3,288*l.* were announced "for the use of the suffering" in the diocese of Natal, part of which, it was stated, had already been applied to the purpose intended, and the remainder would be placed at the disposal of the bishop to be applied as he may please. Speeches were delivered by Mr. Beresford Hope, M.P., Bishop Twells, and others, on the occasion, expressive of sympathy with and admiration of Bishop Gray, who, in his reply, said he could now see his way clearly in the matter of sending out a bishop in the room of Dr. Colenso, but it would be necessary to raise 600*l.* a year before his wish could be carried out. If he were not compelled to pay a sum of 100*l.* a year, which as a purely private gift he had paid to Dr. Colenso, he should contribute that sum towards the 600*l.* required. He might mention, however, that just before he left his diocese Dr. Colenso had served him with a lawyer's letter, claiming that amount, but he had been advised to take no notice of it.

The Religious Question in American Universities.—Each university is provided with a chapel of its own, where the whole scholastic body assembles for daily prayers, and for religious services on Sundays. The faculty, as well as the students, are required to be present at both. But a liberal provision, which would have shocked the Puritan founders, affords an opportunity to those students whose families do not belong to, or sympathise with, the denomination which prevails at the university, to attend a church of their own sect. This is effected by a written request to that effect from the parent to the president of the university. It is, however, only permitted in respect of the Sunday service. The daily morning prayers at the chapel must be attended by all, without reference to distinctions of belief. The monitors, who are chosen from among the poorer members of each class, and receive a slight compensation for performing the duty, at the beginning of the service in chapel note the absentees. Those students who attend churches of their own sect in the town are provided with printed slips of paper, solemnly declaring that "they were present at such a church, on such a date, when the service began, and did not leave until its close," one of which, having signed it, they deposit upon the tutor's desk each Monday morning. The student is obliged to attend both morning and afternoon service on Sunday.—*Fortnightly Review.*

THE INSURRECTION IN THE PAPAL STATES.

The despatches from Italy show that the insurrection not only holds its own, but is becoming daily more serious to the Papal sovereignty. Nerola, which, according to the statement of the official *Roman Journal*, is occupied by a thousand well-armed insurgents, is little more than sixteen miles from Rome. Subiaco, which was first taken by the insurgents, then retaken by the Papal troops, is in Sabina, between the Tiber and the Neapolitan frontier. Assailed on the north-west from the side of Viterbo, on the south-east on the side of Villetri and Frosinone, the Papal troops are compelled to scatter themselves over a wide area. The insurgents act evidently on a well-conceived and boldly executed plan. In addition to Menotti Garibaldi, the insurrection is headed by Colonel Acerbi, MM. Cucchi, Salomone, and Baron Nicotera, all four deputies of the Italian Parliament. M. Baldini, a rich cloth manufacturer at Sienna, is at the head of 200 of his young workmen and Roman refugees, whom he has provided with arms and money. Several sons of rich Lombard families are also with the invaders. Public opinion calls louder than ever for a prompt solution of the Roman question, while the demands of a large section of the Italian Parliament require the solution to be full and final, and will not listen to any half measures. A despatch received by the *Liberté* last night, says that M. Crispi has announced to M. Ratazzi, in the name of the Left, that the Italian Parliamentary opposition is opposed to every compromise with France on this question. It seems that the Liberal party would not even assent to a revision of the Convention of September, if it were based on the occupation of Roman territory, excepting the city of Rome, because, by such an arrangement, the solution of the question would be adjourned *ad infinitum*.

MARK-LANE.—THIS DAY.

There was a moderate supply of English wheat on sale at Mark-lane to-day, the quality of which was generally poor. Both red and white qualities met a slow sale, but factors were firm in demanding the extreme rates of Monday last. In foreign a fair retail business was transacted, at fully that day's prices. The supply of barley was limited, and the late advance was readily obtained. Floating cargoes of wheat have been in brisk demand, at the improvement already noticed; barley and other descriptions of produce have realised very full prices. No change has taken place in the value of malt. The supply was moderately extensive. Oats sold at Monday's improved currency. Beans and peas were rather scarce, and fully as dear. Maize met a fair inquiry, and prices have an upward tendency. Linseed and rapeseed were firm in price. Trefoils and winter tares support late rates.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	730	390	430	—	550
Irish	—	—	—	2,040	—
Foreign	9,570	2,180	—	8,260	1,640 sks.
					3,000 bls.
					Maize, 2,960 qrs.

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The Nonconformist.

WEDNESDAY, OCT. 16, 1867.

SUMMARY.

The hard-fought contest at Bradford has resulted in the return of Mr. Thompson by a majority of more than 300 votes—a result on which we shall have something to say hereafter, and which is partially explained in the letter of a correspondent given in another column. "While Mr. Miall's supporters," he says, "included all the earnest, thoughtful Liberals of the borough, Mr. Thompson's followers embraced all the rest—Conservatives, Churchmen, nothingarians, and all the indifferent and ignorant. In short, if the contest had been Miall or nobody, the result would be almost identically the same." It may appear surprising that, after Mr. Miall had addressed more than a dozen crowded meetings in the borough, besides two aggregate assemblies, at which hardly a breath of opposition was raised, while the supporters of his antagonist scarcely put in a public appearance, that the show of hands was against the popular candidate. If the Mayor was not mistaken in his verdict, that issue was greatly due to peculiar circumstances, and not the least to the narrow space in front of the Court-house having been packed by the active efforts of the publicans and butchers. Mr. Thompson was absent, and therefore silent; Mr. Miall was present, but unheard. The organised ruffianism of the town successfully drowned his voice, and, we are told "neither the returning officer, nor the gentlemen who supported Mr. Thompson, had the manliness or the good feeling to lift a finger or speak a word to prevent it." Though Mr. Miall received nearly two thousand votes, the coalition against him has succeeded. For the last time, the old constituency has exercised its power, and it has been used to set at defiance the general verdict of the borough. To the six thousand electors of the borough—only two-thirds of whom were polled yesterday—will, it is expected, be added by the Reform Act some eight or ten thousand new voters. In eighteen months, at least, those who have supported Mr. Miall will then be in the ascendant. They are not likely to choose a member who represents the beer-barrel interest, nor make the man of their choice pass to the House of Commons through the door of the public-house.

There are men whose very failures are great successes. This is the case with Garibaldi. He is not at Rome, but he is winning Rome as surely as though he were already at her gates. Day after day, since he was captured, the number of his volunteer army has been increasing, and its successes have been multiplying. Anyone looking at the map will see that Rome is now invested on nearly every side, and if the last telegrams have brought truthful news the Pope and his Cardinal may find it difficult to escape from the city. The Pontifical troops, sorely pressed and deficient in number, as well as in *morale*, are withdrawing into the city. It is said that some of these are criminals taken from prison; some of the old troops having evinced a disposition to fight against the Pope rather than for him. The present situation increases the critical position of Victor Emmanuel. With a bankrupt treasury, he is obliged, against his own inclinations, to maintain an army ostensibly for the purpose of keeping down a movement which commands his own sympathies and the passionate support of his people; and all this because Napoleon commands him to do it. Such a state of things cannot last long, and we may expect it to be put an end to, one way or the other, before many days are over.

Some statistics have appeared in one of the journals, professing to give the numbers of the Fenians in England, Ireland, and America. They are said to exceed a million persons. Whether they are really such a formidable body may be doubted, but there can be no doubt of their mischievous activity; they spring up everywhere, and everywhere set themselves not merely against law and order, but against the lives of men who cannot have injured them. Their last escapade is a kin to all their history. They have seized sixty rifles and ten thousand ball cartridges from the Volunteer Armoury at Reepham, where a battle on a small scale is actually now going on. The worst of this kind of contest, apart from loss of life, is that it necessitates a considerable increase in the protective power of the nation. Every armoury will now have to be watched night and day, and if this kind of thing continues long, our police-force will be doubled, and every policeman will have to carry arms.

Members of Parliament are addressing their constituents almost as though we were on the eve of a General Election. It is wonderful to find how Liberal they all are. Tories have become more than Whigs, and Whigs are universally Radicals. A Whig was once Mr. Knatchbull-Hugessen, and a Whig he probably would have remained but for the Reform Act. In addressing his constituents at Deal, he touches ecclesiastical subjects in a manner contrary to all the old traditions of his party. We are glad to find so capable a man saying "that the relations between Church and State must be reviewed before long. The Church of England should be kept free from ecclesiastical arrogance and senseless innovation. The Establishment in Ireland, however, is an insult to the religion of the majority of the country, an injury to Protestantism, and a source of weakness to England; but in dealing with it, as it must soon be dealt with, he was strongly opposed to the re-endowment of any religious body." Mr. Moncrieff, too, who is not given to any "revolutionary" sentiments, has said, on the same subject, at Edinburgh, that it "was impossible to maintain the Irish Church in principle, though it must be a question of practical expediency how far we were to go in reducing or abolishing it."

Yesterday the Government provided two of its favourite exhibitions for the education of the English mind. There were two executions, one at Newgate and one at Horsemonger Gaol. With a considerateness for the feelings of the roughs which, it may be hoped, will be properly appreciated, the first was ordered to take place at eight and the second at ten o'clock. Having seen one, therefore, the mob proceeded to see the other. At both they had an unusual sensation. The wretched and very possibly innocent man who was hung at Newgate, struggled fearfully with his executioners, and was strangled only after a scene which must have been horrible beyond description. All this is thought to be edifying. Why, really, is not bull-baiting re-established? If the brutual tastes of the more brutal classes ought to be officially indulged at all, as they are when they can gloat on two executions in one day, surely they would not be unreasonable in asking for the revival of some of the good old English amusements, which mere humanity has put down.

All over England there will be many who will rejoice to see that Mr. Henry Richard is cultivating the acquaintance of the future electors of Merthyr. No man out of the House of Commons could do more effectual service in it than our valued friend. No Welshman has such claim on his countrymen as Mr. Richard has: no Nonconformist could so well or so effectually represent the Nonconformity of Wales. We are glad to hear that there appears to be good prospect of his success.

VOLUNTARIES AND EDUCATION.

It is not often that a public man occupies a position at once so unique and painful as was assumed by Mr. Edward Baines, M.P., on Friday last. On that day a conference of leading Congregationalists was held at Manchester to consider the relations of that body to the question of popular education. Mr. Baines presided, and with ability, fullness, and a candour which all must admire, explained the reasons for changing his views on the subject. Few men have done more during a lengthened public life to promote the cause of general education in its varied forms than the hon. member for Leeds. As he himself says, it has been his "hobby." Mr. Baines has also been the foremost champion of Voluntary as distinguished from State-assisted education. For many years he has been the leader of the small minority, who have not merely protested against the State support of education, but have made noble and continuous sacrifices in their efforts to realise their own theory in practice. For nearly a generation this independent attitude of voluntary educationists has been maintained amid great discouragement. Their ranks have been gradually thinning, their difficulties have increased with the lapse of time and the development of the Privy Council system, and public opinion has entirely turned against them. In short, after this long honourable and trying conflict, the purely voluntary system of education, which has done such immense service in former years, is, as Mr. Baines frankly admits, "obviously overmatched and undermined."

The facts on which this conclusion is based are only too conclusive, and are stated by Mr. Baines with characteristic fairness and impartiality. He contrasts the steady extension of the Privy Council system with the decline of the Voluntary system. It is not merely that the former has succeeded by help of national funds—for public grants are made conditional on voluntary contributions, and more than three millions sterling was subscribed by the public for school buildings between 1839 and 1865. But the educational system sustained by the Committee of Council has been improved, and its funds distributed with growing impartiality among religious bodies. "Under this mixed system of voluntary action and State aid," Mr. Baines is compelled to admit, "we see that the country has more numerous schools, more commodious and healthy school-buildings, ampler and better school apparatus, more highly-trained teachers, more competent assistant-teachers, and, above all, a system of school inspection by able inspectors, which, with the recently adopted principle of payment by results, tends to stimulate exertion and prevent abuse." By this agency education of some sort is provided for a million and a-half of children, the number on the books in 1866. On the other hand, schools supported solely by congregational zeal or individual liberality, have, in the majority of cases, been unable to contend against this formidable rivalry. There are indeed—and it is a very honourable distinction—"many highly efficient schools, under well-trained teachers, some self-supporting, through the proper amount of school fees paid by parents who are willing to make sacrifices for the education of their children, and others sustained by large subscriptions." But they are the exception; and many schools have been closed, and even those which are still kept up are sustained with increasing difficulty. Most of the religious denominations receive Government help. The grants have been accepted by the National Society and Church of England schools, by the British and Foreign School Society, and the Wesleyans, the Roman Catholics, the Unitarians, the Society of Friends, by the Nonconformists of Wales, by the Established Church and Free Church of Scotland, and by a considerable and increasing number of schools belonging to the Congregational bodies. With some remarkable exceptions, the purely Voluntary schools have a less effective school machinery than those which are State-supported, and their best scholars have been drawn away by the temptation of becoming pupil-teachers in the Government schools. On the whole Mr. Baines is obliged to state his belief that there is a smaller number of purely Voluntary schools connected with Congregationalists than there was after the great efforts made from 1843 to 1846.

What then is to be done? Must educational Voluntaries continue to bear their testimony on behalf of a principle which they still hold in the abstract? Does that principle irrevocably forbid them, under any circumstances, to accept State assistance? Mr. Baines looks the question in the face, though perhaps with too strong a tendency to make out his case. He is still as much indisposed as ever to receive Government money for the support of religion. But the work of day-schools is directly and mainly that of secular education; at least nine-tenths of the school hours are devoted to the indispensable branches of secular education; and the payments made by the Government are exclusively for the successful results of that secular teaching, ascertained by individual examination of the children. The Revised Code does indeed still require that State-aided schools shall be connected with some recognised religious denomination, or that the Scriptures shall be read daily in them. But in practice the inspectors of Nonconformist schools have express instructions to "report respecting the secular education only." Still the intention of the Minutes of Council is to aid only schools in which religious instruction is given, and a

school which is purely secular in its supporters and its teaching would be denied a grant. Mr. Baines therefore proposes that the Minutes should be altered in accordance with the recommendation of the Education Commissioners of 1858, who suggested that public grants be made to schools "for the elementary education of the poor," which shall have been certified as suitable for the purpose, but without any reference to religious instruction. If this addition to the minutes should be accepted by the Privy Council, and ratified by Parliament, it would remove his own scruples, and he is of opinion that it would enable most Nonconformists to accept aid for their schools, and give their support to the Committee of Council.

Religious scruples having been, as he believes, satisfactorily met, Mr. Baines does not himself contemplate an entire reconstruction of our machinery for popular education. He thinks "it would be right to maintain the existing Parliamentary system, which rests on the basis of voluntary and religious action combined with State aid; but to liberalise and extend it, by admitting secular schools to receive grants, and by so modifying the conditions of assistance as to enable the smaller and poorer parishes to obtain help." At the same time he would not object to the passing of Mr. Bruce's Bill, which proposes that the ratepayers of a borough or parish, if they express their deliberate wish by a large majority, should be empowered to aid, or even to establish, schools by public rates, though he sees great difficulty in the details of such a measure. So do we—but our difficulties are of a different kind. The present system of State-assisted education in England is already sufficiently complicated, and a Permissive Act of the nature described grafted on it, would probably make it even less workable than at present. Dr. Vaughan takes the ground that a permissive system, and one founded on denominational principles, cannot be harmonised, and that Nonconformists are shut up to this alternative—to go for a local system, or to stop where they are, We do not propose to discuss this large question at the present moment. Whether national education will be best promoted by the present cumbrous system, which is consolidating another ecclesiastical establishment among us, without effectually training the poorer classes, or even reaching large sections of them; or whether an entirely new apparatus is required to attain that object—is a subject worthy of anxious discussion, and a problem which a Reformed Parliament will be called upon to solve.

No absolute conclusion was reached by the conference of Friday last. Some few of the speakers were for maintaining their protest against Government aid, and their position of isolation. But the great majority were apparently in favour of accepting the Privy Council grants, provided the terms are so altered that conscience is not violated; while not a few Nonconformists think with Drs. Vaughan, Halley, and Mr. Rogers, that if they are to have Government aid at all, it should be by means of local rates and not by denominational grants. So far as the Congregational Board of Education is concerned, the whole question is reserved for further consideration, and the Baptist Union have also appointed a committee to report on the subject.

THE EARLY CLOSING MOVEMENT.

WITH the return of the autumn months there regularly comes to a large class of the popular tion employed in our cities and towns a prospect for the winter which promises to compensate them in a peculiar way for the transit of the summer season. To the respectable and well-bred body of persons who minister to us over the counter of the haberdasher or other tradesman, and who since the advent of the Early Closing dispensation have found the married state a possibility, and in many cases a reality, the return of September and October means the readjustment of the business hours of the summer in favour of a larger share of private leisure and domestic life. In thousands of cases—in spite of much which has yet to be achieved for the relief of the over-worked—it means the restoration of the husband to the family circle an hour or two hours earlier in the evening, and a measure of social life and paternal pleasure which the summer hours of business in our shops are, as a rule, less friendly to. In the case of the younger peop'e, it means the return of those numerous, gregarious pleasures which libraries, lectures, and classes of a liberalising and instructive kind furnish for them, especially in the modern London wholesale or retail house of good standing, in which the domestic appointments and general social resources exhibit in not a few cases the honourable rivalry of a hospitable kind which prevails amongst the employers.

The present intermediate season of the year, when most tradesmen's hours of closing undergo a modification in favour of its assistants, brings before us the annual report of the Association which in London has been at the head of the Early-Closing movement for the last twenty-five years. This document is both a record of the agencies which have been employed by the Society during the past year, and a register of real statistical value, of the hours of closing entered upon in various important branches of wholesale and retail trade. The amount of information it embodies, alike of a more minute kind with regard to the metropolis, and of the general progress of early closing in the large towns, would not, we are sure, be willingly ignored by the economist. The exertions for promoting the objects of the Society are narrated under two headings—early closing on ordinary nights and the Saturday half-holiday being the two main objects proposed. What early closing on ordinary nights means in London is illustrated by a long list of retail houses, employing an aggregate of some thousands of assistants of both sexes, which close at seven in winter and eight in summer. These now include all the large houses of the City, of which Messrs. Hitchcock, Williams and Co., are the type; the large establishments at the West End, ranging from Messrs. James Shoolbred and Co.'s, Messrs. Swan and Edgar's, Messrs. Marshall and Snellgrove's, and firms of similar magnitude, to houses of lesser note, as well as the large houses in the north and south of London. To procure the adoption of these hours in the east and other parts of the metropolis, where business is transacted on a smaller scale, and where the customers are less accessible to early closing missionaries as compared with the purchasers in the more fashionable localities, is a desideratum which still occupies the promoters of the movement. The Saturday half-holiday in the retail trade is still making good the footing it has recently obtained. The leading drapery firms who entered upon it tentatively last year, have in many cases permanently adopted closing at two o'clock on Saturday; others resume the arrangement for three months with the return of autumn; whilst a large number of houses in nearly all the branches of retail trade have gradually adopted this movement. The effect upon the late evening trade of the Saturday is seen in the recent adoption by various large houses in Shoreditch and the neighbourhood of four o'clock instead of eight, and in changes of an approximate character in many other parts of London, reflecting not only the increasing practice in the early payment of wages, but a change in the habits of purchasers based upon the general advantages of earlier shopping.

A little reflection upon the essentially commercial character of our community, and a very little observation of the number of the shops in our cities and large towns, brings vividly before the mind the existence of the large and important class of our fellow men and women who are dependent for their sanitary and general well-being, not only upon the consideration of their employers, but upon the self-regulation of the public themselves, with regard to their hours of shopping. Let it be remembered how cheap to the purchaser such a habit of self-regulation really is, and how precious it becomes on the large scale to the employed. Let it be remembered that the state of things which prevailed when employers and their customers alike overlooked or despised the claims of the assistant was one of wide-spread bodily infirmity and demoralisation; and one which is now repudiated by all the leading employers of London. Let there continue to be a disrepute attaching to houses habitually and wantonly late in their hours of closing, and an increasing halo round the evening domestic circle, the social hour, the library, the lecture, the singing-class, and the many other gifts of the Early Closing movement.

THE DOMESTIC AND FOREIGN POLICY OF AMERICA.

IT is manifest that a powerful reaction has set in against the Republican party in the United States. The American journals which arrived yesterday discuss the prospects of the elections which were about to take place in Pennsylvania, Ohio, and Iowa; and the most cautious of the Republican organs confidently expected a party success in those States. But since these speculation were made, the elections have become an accomplished fact, and we now know for certain that Pennsylvania has voted for the Democratic ticket. Local causes, as in California, may have produced this unfortunate result. It matters not, however, whether disgust at official corruption or opposition to negro suffrage is at the bottom of these reverses. The effect is not less serious in diminishing the voting power of the Republican majority in Congress, and in stimulating Andrew Johnson to new acts of defiance at Washington. We are not, at the present moment, in a position to state to what extent the balance of parties will be effected by these elections; but although the Republicans will no longer be able to command a two-thirds vote, there is no reason to apprehend that they will be deprived of a working majority. Meanwhile, considerable uneasiness is felt in the probable attitude of the President towards Congress. Governor Swann is arming the Maryland militia; and although General Grant has refused to place any artillery at the disposal of that force, there are not wanting both Republicans and Democrats who attach a sinister meaning to this incident. We feel certain that, unscrupulous as Mr. Johnson is, it never entered his head to prevent the assembling of Congress by force. It is very likely that he wishes the impression to go abroad that, if certain eventualities should arise, he will be prepared to adopt high-handed measures. Should the Republican majority, for example, persist in their scheme of impeachment, and endeavour to suspend him from the exercise of his official functions, he may be ready to confront them with something more than a threat. But the Republicans will now scarcely push measures to that extremity. The issue of the elections will probably incline them to be content with the vantage-ground they have already gained, and to consolidate their position without exposing themselves to the risks which would be involved in an attempt to depose the President. Besides, so long as Mr. Seward remains Secretary of State, and General Grant, Secretary of War, there is no great danger of an armed collision between the Executive and Congress. No shade of distrust has ever been cast upon the soldier's loyalty to the nation, and grievous as have been the shortcomings of Mr. Seward, it is impossible to believe that he would be a party to relighting the flames of civil war.

What is now occurring at the South dwarfs into small proportions even the grave contests which are likely to ensue at Washington. The policy of Congress will, in spite of Mr. Johnson, dominate in the United States. South of the Potomac negro suffrage is a reality. The coloured people swarm to the poll. At New Orleans one of their number has been made a judge. In many other towns they occupy the position of tax-collectors, of aldermen, and of magistrates. If the strange metamorphosis which has taken place in their social status were unaccompanied by a corresponding improvement in the moral or physical condition of the race, we might well distrust the permanence of the new order of things. But on this subject we are able to quote an authority which is, to our thinking, conclusive. The *Nation* is a New York journal discusses with the facts of American politics with great acuteness and rigorous impartiality. If, in making a statement it erred at all, it would err on the side of caution. What then is the testimony of this organ of the intelligent and cultivated classes of the United States?—

> The social forces are working at the South with unbroken power, and will grind the President and his "policy" to powder, even if they were an hundredfold more powerful than they are. The conventions are sure to be elected. The negroes are disappointing friends and enemies. They are every day coming into possession of land in all the Gulf States; they are working steadily and faithfully; the Bureau banks are bursting with their savings; they are filling all the official positions in which they have been placed with modesty and efficiency; they are rapidly acquiring education and political insight; and it is safe to say that half the land of the South is passing under the sheriff's hammer, and will soon be in possession of new men, on whom the traditions of the olden time have no hold, and whose labours will soon bring the South into the rank of civilised, modernised communities, and get rid of the question which for thirty years has cursed American politics. We may then look for a period of great prosperity, and of revived attention to the study and practice of social science.

When a revolution like this is in progress, we may reasonably feel that the time has come when it has outgrown the strength of its masters—when Mr. Thaddeus Stevens and Mr. Charles Sumner can do little to hasten, and President Johnson still less to retard, its progress. We must expect, in the nature of things, to find parties more equally balanced in the Northern States; but the anxiety we once felt lest the decline of the Republican party should seriously compromise the fruits of the civil war is in a great measure removed by the conduct of the negroes themselves; by the superiority of free labour to the maxims of the old slaveholding society; by the experience of the Freedmen's Schools, which have been established on a scale commensurate with the educational work that remains to be accomplished; and by the apparently loyal

acquiescence of many of the better class of Southerners in the new rule.

We therefore do not anticipate that any retrograde step will be taken in the domestic policy of the Republic. Its external relations are equally hopeful. On the question of the Alabama, the two Governments so nearly see eye to eye that we may confidently look forward to a settlement of their differences by a simple form of arbitration. There is no new cry of annexation; and a great deal more is thought of the Pacific Railway than of the conquest of Canada or the occupation of Mexico. Indeed, the Americans have gone somewhat out of their way to recognise Mexico as a free and independent Republic. The banquet held in honour of Signor Romero, the Mexican Minister, at New York, and presided over by Mr. William Cullen Bryant, was not, it is true, attended by Cabinet Ministers or distinguished statesmen; but the letters which were read from Mr. Seward, General Grant, Mr. Thaddeus Stevens, and others among the foremost men of the United States, so distinctly recognise the right of the Mexicans to the absolute control of their own affairs, that the European sympathisers with the unfortunate Maximilian would do well to give up the illusion of American interference with Mexico. The American people have enough on their hands at present without encumbering themselves with more territory or a foreign war. We believe that the distinguished Englishmen who are now visiting, or about to visit the United States will do much to cement the good feeling which the two nations have always at heart entertained for one another. Lord Amberley, Mr. Newman Hall, and Mr. Charles Dickens, represent distinct phases of English opinion, and therefore their social influence is likely to be singularly beneficial. That the Americans are willing to forgive, if they cannot forget, the exaggerated satire of the author of "Martin Chuzzlewit" is a great example, not only of magnanimity, but of their ability to appreciate the good purpose of the great novelist, and to recognise the truth which formed a no inconsiderable element in his caricature. Formerly the deep abhorrence which Mr. Dickens manifested towards negro slavery, both in his "American Notes," and in "Martin Chuzzlewit," militated against his popularity. But, happily, the recollection of those passages in his works will now add to rather than detract from the brilliancy of his reception. We look upon the visits of the eminent men whose names we have mentioned as pledges of brotherly goodwill between the two countries. Self-interest, perhaps, affords the strongest security for peace; but after all, as the American admiral said at the Peiho, "blood is thicker than water"; or rather, as we would say, when blood and self-interest go together, the ties of relationship are not likely to be forgotten.

THE DUKERIES.

We have met with intelligent persons who connected no distinct idea with the word at the head of this paper, if, indeed, it had ever come in their way. Before we bear testimony, therefore, to the pleasure which we have ourselves derived from the Dukeries, and describe what we found attractive, a word or two by way of definition will not be superfluous. Dukeries, as commonly understood, are not, as a stranger might suppose, nurseries where the heirs of high families are tended and cared for till they are old enough to put on the strawberry-leaf coronet, and turn out to be fit or unfit, as the case may be, to sit in the House of Peers. Neither are Dukeries a compilation of the more remarkable performances of dukes—the victories of a Marlborough, the wise sayings of a Wellington, or the foolish actions of a Queensbury or a York. The name designates a group of estates which lie more or less adjacent to each other, and of which a considerable part is laid out as a forest or park. Laid out, strictly speaking, some portions of them are not, as they have never been taken in, but are relics of old Sherwood, and of similar tracts of unenclosed country. Roughly speaking, these estates may be described as lying between Newark on the east, Worksop on the north, and Mansfield on the south, and as included in the county of Nottingham, all but a projection or two into Derbyshire on the west. With the exception of Thoresby, which belongs to Earl Manvers, the principal owners are the Duke of Newcastle (proprietor of Clumber), and the Duke of Portland (Welbeck is his, and Birkland and Clipstone, as well as Bolsover, which is in the county of Derby). Another duke was formerly added to the number, but the present possessions of the Duke of Norfolk are, we believe, in other counties.

It is not our purpose to pretend to anything like a formal account of the Dukeries. Indeed, the region is one which attracts the attention of different classes of visitors, on grounds which are too many to do more than barely mentioned. Both the geologist and the historian find here the materials which they love. Agriculturists and graziers come to see the "flood-dyke" and "water meadows" of the Duke of Portland, where by means of artificial irrigation, land which within the memory of man produced nothing but rushes, yields now a good crop of meadow-grass three times a-year. Sportsmen look with wistful eyes on the abundant game in these parts, to say nothing of the splendid fox-covers, and grassy drives without number, very good and firm for the horses' feet. Merry wedding guests, and companies bound for a picnic and a long day's holiday, receive every encouragement from the landlord of the Swan, at Mansfield, to direct their course to the Dukeries. He will tell them where to find what he thinks the best tree to dine under, and provide them carriages, with one horse or with two, and hint the advisableness of champagne, and even supply a pass-key to the gates, which, by-the-bye pedestrians do not require. It was in this last humble capacity, that we lately explored the Dukeries. Our errand was neither to pick samples of magnesian limestone, nor to shoot or fish, nor to hunt up ruined kings' palaces, nor to hold forest revels in the midst of a joyous crowd. It was rather to relax for a little while from fatiguing duty, and be out of the way of railways and brick and mortar. The silence and the freedom were as perfect as could possibly be desired. Mountains, it is true, there were none in sight, or even considerable hills. It would not be easy in England to be further away from the sea. Any one disposed to be critical might say, with some truth, that the whole landscape was wanting in character, and almost without striking features of any kind. But he would have to make one exception. The exception is trees. To those who miss trees at once wherever they are absent, and love them all the year round, and delight in every variety of tree life and beauty, this is fully compensative. To speak more especially of Birkland, which we haunted during four long days, it would be difficult to conceive of any banquet to the eye more delicious, than the endlessly diversified combinations into which silver birches or Scotch firs, grouped themselves at every turn with majestic oaks. "Many of the oaks," Major Rooke writes, "are of great antiquity,—one may venture to say a thousand years old. Several of them measure above thirty-four feet in circumference, and notwithstanding the hollowness of their trunks, the tops and lateral branches are rich in foliage." Some of these magnificent ruins looked, at a distance, almost as much like ivied towers, or fragments of a lofty and bare stone wall, as like trees. Some flung their naked arms about like creatures in torment, or lifted them with a weird-like air, as a wizard might in some awful invocation. Not all were ruined. Nothing could exceed the superb stateliness, the nobility and full-proportioned strength, of trees which had realised it would seem the extreme point of a vigorous, complete development,—"the roof and crown of things." No two of these of course were alike. The diversity was endless, the contrasts were perpetual, between this type of gnarled, rugged energy, and that type of a life as robust and victorious, but "orbed about" with a symmetry more equable and more lovely. To any one inclined just then to read at all, it was the very place in which to read "As You Like It," and to pick out separate and appropriate glades for every single scene in the play, or those at all events which are laid "in the forest of Arden." Or it would have been a paradise to Mendelssohn at the time when he wrote that he was in the mood in which it would be felicity "to lie on his back under an oak or an apple-tree, and think about nothing." Some trees sprang immediately from the turf. The majority, like the oak of Sumner-chase, were "hidden to the knees in fern." The prevailing colours were, as might be expected at the end of July, gradations of lighter and darker green, less varied than they would be earlier or later in the year. Sunset transfigured everything, turning boughs into topaz, and stems into opal or massive gold, and investing often every several leaf with its own emerald and transparent glory. Even by a soberer and duller light, there were to be seen here and there the first brightening change of tint in the bracken, and whole troops of the tall purple foxglove, thrown out on every side like skirmishers, and pointing or nodding to the sky. But these only served to accentuate the predominant hue, and to make more apparent the boundless sea of greenness which bathed and steeped your eyes. You could hardly help feeling that you were seeing more trees than your share. A mere fraction of what was being lavished so plentifully—"trees to the right of you, trees to the left of you"—how welcome it would be on a thousand shelterless and dusty roads, or in baked and torrid streets in the heart of London How glad you would have been if, like a child with his cake, you could only "keep some for another time." How concentrate and, as it were, lay by in store, the pure quintessence of this glorious and cool tranquillity, this truly "boundless contiguity of shade"? "I always dream about old trees," said Jane Crawley, "only I'm afraid I'm too old myself to be let climb up them now." We had some companions with us, who were not too old to climb, any more than we were too old to dream. While their sister was busy with her pencil at our side, these two youngsters rolled and rollicked with the happy self-abandonment of schoolboys as they were, and were equally at home in the top or middle of a vast and leafy tree, or prying into what looked very like a yawning cave in the bole. Our one oversight, they declared, was in not bringing a small coil of magnesium wire in our waistcoat pocket, to make that cavernous darkness visible, and to see how high up into the lofty trunk it extended. These two boys happened to have scarlet caps on, which was both a great convenience as making it much easier to find them when they strayed, and had the advantage besides of putting in another bit of bright colour where they moved, with an effect in the landscape far more distinct and striking than we should have imagined possible. Perhaps we have said enough to show that a day or two may well be spared from longer expeditions to dip into the Dukeries in passing. It is anything but difficult. To leave the railway at Worksop, and walk to Mansfield, through Clumber and Birkland, would not be to any practised pedestrian a very formidable day's journey, though it may be nearer twenty miles than twelve. Our own plan was to travel by train to Mansfield, and walk from the latter place to Edwinstowe. The distance is not quite seven miles. Edwinstone is close upon the edge of Birkland. You have only to walk out across a common (where, if the evening is fine, you will probably see two or three games of cricket in full swing), and in less than a quarter of an hour you are deep in the wood. No gates here bar your way, no fences compel you to go round. The village cannot boast of any very large resources in the way of lodgings or inns, and on another occasion we should like to try if quarters could be met with at Budby. This is another village, a mile and a half further on, at a point where the boundary line of Birkland touches that of Thoresby, which last, by the way, has its own charm, of splendid Spanish chestnut trees and pines. But we have nothing to say against Edwinstowe, with its very primitive little post-office, and a flagged pavement running down one side the street, and many lime trees and one cedar, and well-kept cottage-gardens, full of "*smells* which give delight and hurt not." We should not recommend any one to go to the Dukeries at a time when his health requires immediate bracing, or when he craves a view of the wilder, bolder aspects of nature. But it would be a pity not to find some opportunity of making the acquaintance of a very characteristic piece of English scenery, and looking up the old haunts of Robin Hood and his men, and recognising the source of some of Mr. M'Callum's earliest and happiest studies, and not least, of nourishing your fancy on innumerable tender and rugged traits of forest beauty, and filling your memory with images of trees.

CONFERENCE OF CONGREGATIONALISTS ON EDUCATION.

On Friday morning, a conference on education, of the ministers and others who had been attending the Congregational Union meetings, was held in the hall of the Cavendish-street School, Manchester, under the presidency of Mr. E. Baines, M.P. A great deal of interest was taken in the proceedings; and after breakfast, to which about 250 gentlemen sat down, the galleries were thrown open, and were soon filled. Several ladies were present. Prayer having been offered up by the Rev. James Gwyther, Manchester,

Mr. Baines, M.P., the Chairman, who on rising was warmly cheered, proceeded to explain his own views on the question whether any modification of the policy hitherto pursued as Congregationalists was desirable. He reminded the members of the Union present that Nonconformists had never feared the widest spread of education, but had always regarded it as a duty to assist in the education of the humbler classes, and the position they had taken followed from the fact that, up to 1843, popular education in England, in its origin and in nearly all its branches, had been voluntary and religious; and that this voluntary and religious system had proved for many years to be self-sustaining, and steadily and rapidly progressive, without receiving any encouragement from Parliament. It was impossible, however, to deny that this system had some great defects. The support of the schools was irregular and often inadequate; they were under no efficient inspection; many of the teachers were imperfectly trained; the school buildings were inferior; the school apparatus was scanty. In 1846 Lord John Russell intro-

duced the Minutes of Council, retaining the voluntary and religious character of the schools, and they found, after the twenty years' experience they had had, that under the system of State aid to the voluntary and religious system there had been a great increase in the amount and improvement in the quality of education. The grants had been accepted by the National Society and Church of England schools, by the British and Foreign School Society, by the Wesleyans, by the Roman Catholics, by the Unitarians, by the Society of Friends, by the Nonconformists of Wales, by the Established Church of Scotland, by the Free Church, and by a considerable and increasing number of schools belonging to the Congregational bodies, and under this mixed system of voluntary action and State aid the country had more numerous schools, more commodious and healthy school-buildings, ampler and better school apparatus, more highly-trained teachers, more competent assistant-teachers, and above all, a system of school inspection by able inspectors which, with the recently adopted principle of payment by results, tended to stimulate exertion and prevent abuse. On the other hand, many voluntary schools had been given up, and many driven by necessity to accept public grants; and on the whole, he feared there was a smaller number of purely voluntary schools connected with their body in 1867 than there was after their great efforts from 1843 to 1846. In short, the purely voluntary system, which had done such immense service in former years, was obviously overmatched and undermined. Beyond all this, public feeling had undoubtedly become less favourable to their views, and was running more strongly in an exactly opposite direction. Mr. Miall, as a practical politician, had declared that he must bow to forces which he could not withstand, and for himself he (Mr. Baines) felt that there was no dishonour in retreating before irresistible numbers. The great extension of the franchise had also an important bearing on this question of education, and as a practical matter they must see that if the body of the people demanded the application of public money and authority to the providing of schools, it would be vain either to resist the demand, or to compete with schools which were supported by the whole national resources and by popular favour. Under all the circumstances, therefore, and seeing that their own voluntary contributions would much more than pay that part of the expense which was entailed by the religious instruction, he thought they might properly receive aid, out of the taxes to which they themselves had contributed, for the teaching of reading, writing, and arithmetic to the children of their poorer fellow countrymen. The Code, however, provided that "every school aided from the grant must be either a school in connection with some recognised religious denomination, or a school in which, besides secular instruction, the Scriptures are read daily from the authorised version." This principle of making the grant conditional on religious teaching was a principle to which they objected, and though, as a matter of practice, the inspectors of Nonconformist schools were instructed to "report respecting the secular instruction only," it was highly inexpedient that public grants should be denied to any class or body of men who, from whatever cause, should refrain from forming themselves into a religious denomination. The Royal Commission of 1858 recommended to add to the schools already admitted to public grants any "school which shall have been registered at the office of the Privy Council, on the report of the inspector as an elementary school for the education of the poor, and which shall be certified by the inspector to be healthy, and properly drained and ventilated, and supplied with offices, and of which the principal schoolroom shall contain at least eight square feet of superficial area for each child in average daily attendance." He should venture to recommend that a memorial asking for this addition to the minutes should be laid before the Committee of Council by a deputation, prior to the next session of Parliament, and that if the suggestion were not acted upon, it should be moved in the House of Commons. Mr. Baines said the following seemed to him "to be the *principles* which should guide legislation, expressed both *positively* and *negatively*:—1. To encourage and stimulate education by all means consistent with freedom, but not to force it by penalties and police—the agencies of despotism. 2. To utilise the vast educational machinery now existing, and not wantonly to sweep it away: to co-operate with the tried friends of education, and not to provoke their opposition. 3. To aid impartially all good schools, and neither to compel nor to prohibit religious instruction. 4. To maintain an efficient inspection of aided schools, and to pay only for the ascertained results of their work. 5. To allow free scope for the action of individuals and communities in regard to schools, and not to establish a rigid system either governmental or municipal. 6. To stimulate the performance of parental duty and the voluntary zeal of the benevolent, and not to establish schools wholly supported by rates or taxes. 7. To adopt rules with regard to juvenile labour, both in trade and agriculture, which will at once protect the physical health of the children and prolong their period of education." In further explanation of his views as to the future, Mr. Baines said:—

In accordance with these views, I think it would be right to maintain the existing Parliamentary system, which rests on the basis of voluntary and religious action combined with State aid; but to liberalise and extend it, by admitting secular schools to receive grants, and by so modifying the conditions of assistance as to enable the smaller and poorer parishes to obtain help. (Hear, hear.) I could not withhold my support from the bill of my right honourable friend, Mr. H. Austin Bruce, late the vice-president of the Committee of Council on Education, promoted by the Education Bill Committee of Manchester, which proposes that the ratepayers of a borough or parish, if they express their deliberate wish by a large majority, should be empowered to aid, or even to establish, schools by public rates. This permissive power seems as reasonable to be granted to a local community as to a company of the City of London, a trade association, a benefit society, or many of the other bodies which have established schools or charities. I see great difficulties in the details of such a measure, and I may doubt the wisdom of putting into effect the machinery of rates and undertaking the management of schools, unless where it is impossible to obtain good schools in any other way. But if a community deliberately think that such a measure would benefit the cause of education, it seems to me that it would be a violation of the freedom of education to deny them the right. If the experiment succeeded, it would be followed by other communities; if not, it would not be followed, and the Permissive Act would do no harm. To another measure I give my full and hearty approbation, in the combined interest of education and humanity—namely, to the extension of the principle of the Factory Act to other trades and to agriculture. (Applause.) This extension would have the invaluable advantage of prolonging the term of schooling for the children of the working classes, which now generally ends at ten or eleven years, to thirteen years of age. The grand defect of our popular education—namely, that it terminates so early that the children soon forget what they had learned at school—would thus be removed. By the interchange of labour and learning, the health of the rising race would be invigorated, their industry sweetened, their minds cultivated when they had become more open to thought, and their moral tone elevated. It is true the Factory Act has in it an element of compulsion, inasmuch as it forbids labour unaccompanied by schooling at the age of thirteen years; but the compulsion is so gentle, so humane, so salutary in every point of view, that it commends itself to the universal approbation of all employers who have had experience of it—(Hear, hear)—though at first they had great fears of its effect, not only upon our manufacturing prosperity, but on the comforts of the working class; and it is equally approved by all the parents. I had wished that the arrangement had been made voluntarily rather than by Act of Parliament, as it has been by some employers, both in manufactures and husbandry. But the working of the system has been so admirable and unexceptionable that it is now truly voluntary; and I do not hesitate to declare my conviction that this contrivance is one of the happiest inventions that have sprung from the pregnant intellects and warm hearts of Englishmen in modern times. By means of the Acts passed last session and the further contemplated extension of the principle, hundreds of thousands of children would be ensured some education, and our present scholars would have an improved and prolonged mental training.

It might be that they should have a cry for a great national system, supported by rates, managed by municipal or parish committees, and sweeping away or absorbing and secularising all their present schools.

Whilst I would not, as I have said, deny to any community the right of establishing such a system for itself, if it is decided by a great majority of ratepayers, I should deplore the adoption of such a system as national. I should deplore it simply because it would necessarily banish from our schools the highest element of education, the strongest yet gentlest instrument for the moulding of character, the best security for the greatness and goodness of a nation, namely, religion. There are other grave objections to the system; but I prefer not to state them in my own words, but in a few weighty sentences from the latest, and perhaps most highly qualified and impartial witness who ever wrote on the common schools of the United States. The Rev. James Fraser, an inspector of schools in England, a very able man, and a zealous friend of education, was sent out as an assistant commissioner by the Schools Inquiry Commission, to examine and report on the American system. He looked at it without prejudice, and he gives it high praise; yet, in summing up his views, he writes as follows:—"I have found that a rate-supported system of schools, whatever may be its apparent superfical uniformity, really exhibits all the inequalities of a voluntary system, and labours besides under certain special difficulties of its own. The subdivision of townships into school districts is considered in all the New England States as the most mischievous step ever taken in educational legislation. In cities, where public spirit is higher and public opinion more enlightened, the evil is not so much felt, though even there, as we have seen, the schools often fall a prey to the politicians. (Hear, hear.) But in the country all the short-sighted parsimonious motives which too often actuate agricultural communities in relation to schools have full play; and if this is felt in America (where the common schools are for all classes), how much more would it be felt in England, where the class who pay the rates would be one, and the class who use the schools another! We may judge of the probable effects by what we see of the administration of the poor-law. We know what many guardians consider sufficient for the bodily comfort of a poor man. (Hear, hear.) Are they likely to have more liberal ideas of what is necessary for the mental culture of a poor man's child?" (Applause.) If people suppose that every American rate-supported school is in a condition of efficiency, they are simply labouring under an entire misconception. There are as many degrees of goodness and badness in schools there as here. And "the establishment of a rate-supported system of school must, I think, lead by a logical and moral necessity, to merely secular education. The maintenance of a denominational system would be impossible when the school became the property of ratepayers of all denominations. (Hear, hear.) And, unhappily there seems to be no middle course between a purely secular system and a purely denominational one. All expedients that have been devised, all compromises that have been attempted, appear to me either to result in nothing, or confessedly to break down. What is called the religious instruction given under the American and Canadian systems, is so faint a tincture as hardly to deserve being called religious instruction at all. It is merely a devotional exercise at the opening and closing of school." I add a single sentence from Mr. Fraser's report for the consideration of those who would employ the policemen to drive children to school. There has long been a law for compulsory education in Massachusetts; but Mr. Fraser says of it;—"The law, as will be observed, is emphatic enough; but I believe that its provisions are nearly, if not quite, inoperative. Public sentiment, so omnipotent in America, is not with it; and it stands, therefore, almost a dead letter on the statute-books." (Hear, hear.) I will also mention one or two facts for the consolation of the Manchester Education Aid Society when they are benevolently disheartened at imperfect school attendance. In the State of New York, according to the latest official return, there are 881,184 scholars enrolled on the registers of the schools; but of these 223,137 attended less than 40 days in the year, 209,442 more attended between 40 and 80 days, and 175,816 more attended between 80 and 120 days. Thus more than one half of the scholars attended less than three months out of the twelve, and one quarter of the scholars attended school less than eight weeks in the year. Our Manchester friends are shocked at finding many thousands of children in their great city absent from school, but what will they think of the proposed remedy of rate-supported schools, when they hear the terms in which Mr. Randall, the New York city superintendent of Sunday schools, speaks of that city in the year 1865? He says:—"The dictates of self-preservation demand that the thousands and tens of thousands of destitute and vagrant children now about our streets and alleys, untaught and undisciplined, should be reclaimed from their degraded and dangerous associations, and gathered into our public and private schools. The whole number of children between the ages of five and 21, residing in the city, is estimated at 250,000; the average number of such children in regular attendance upon our public schools does not exceed, upon the most liberal estimate, 90,000. We cannot, therefore, escape from the conviction that there are not far from 100,000 children within the city who either attend no school or whose means of instruction are restricted to the very briefest period." I have now only to apologise for the length of this address, and to express a hope that the magnitude of the question and the peculiarity of our position in regard to it will plead my excuse. (Cheers.)

Mr. S. MORLEY said that he had always regarded these education meetings as amongst the most interesting meetings of the week, and he was not disposed to look otherwise than with the same spirit on the one that morning, although they met under circumstances very depressing. He was not there to confess the slightest change in his judgment about the great question of national education. He thought to-day as strongly as ever he thought that true wisdom was to lessen rather than to increase the functions of government. The education of the people would be best effected by the people themselves. They must allow him to say that if the ministers of the denomination had followed the example of the clergy of the Established Church, the state of education among the Congregational body would not be in the depressed and most unsatisfactory condition in which they saw it now. There was no body of men in the kingdom that had made greater sacrifices of time or money than the clergy of the Established Church. As a Dissenter, he said distinctly from his own personal knowledge that the clergy in large numbers of parishes were making the work of education specially their work. He asserted it fearless of contradiction, and he would not say a word to reflect unduly, but the position of to-day arose from a diminished interest amongst Congregational ministers, and he was bound to say laymen also, in the practical work of education. He should be thankful if they could say to-day, "We must turn round and make our course in connection with education as different from what it has been as possible," and so maintain the testimony which in spite of the adverse circumstances in which they met, they had hitherto held. He admitted facts were against them. Personally, no amount of sacrifice had been an object in comparison with the immense result at which they had arrived in training up the people to consider education as a great parental duty, and not attempt to deal with local rates or parochial committees. That any one who knew anything of parochial committees should hand over the schools of England to the care of such men was one of the greatest marvels of the day; that in the second half of the nineteenth century this should be the panacea of most men was remarkable; and he said the same with reference to corporation committees, who possessed no qualification for engaging in a work which the parents, aided by the intelligence and influence of people around them, could do better for themselves. (Hear, hear.) He had come in his own individual case to this conclusion, that if he must continue, as he desired to continue, in close, earnest, and practical co-operation in the work of education, they must alter their course. That admission he made with the deepest possible pain, because he saw as the ultimate result a change in the system of education which he would never have consented to, because he believed to-day as firmly as ever that education, distinct and apart from religion, was not worthy the acceptance of the people. He did not underrate the importance of reading, writing, and arithmetic. What he wanted was to secure the conduct of the schools in the hands of religious men and women. The inevitable tendency of the secular system of education must be—he did not charge those who thought in this direction with the slightest irreligious idea—to destroy or alter the character of the existing schools, which now numbered from 20,000 to 30,000. —(The Chairman: 25,000.)—In speaking of a public benefit they were not accustomed to talk of impossibility. It appeared that all these schools refused to have their course altered. He would avow his undiminished attachment to the old

principle, yet, as a practical man, he was unwilling to be driven out of his intimate connection with the schools, the main principles of which, he was bound to say, they relinquished from that day—the principles for which he had always contended. He would just explain the course in which he was prepared to act. He had the greatest respect for those who imparted only secular education, but he would be no party to such a plan. Was there no other course by which they could say to Parliament, Are you prepared to contribute for the provision of a secular article, in which no question should be asked by the inspector about religious education; and, on condition of their supplying the stated secular article of reading, writing, and arithmetic, the inspector should not be allowed to ask any questions as to the character of the religious instruction? He believed that would be a compromise, unsatisfactory, no doubt, upon the broad principle he had spoken to, but in connection with which he should be prepared to advise his friends that they should accept aid from the State. (Hear, hear.) The Presbyterians and Primitive Methodists were very much unsettled on this question, but he believed they were taking steps to a conference as to further change. If these bodies were, together with the Independents, to make a distinct representation to Government, he had not the slightest misgiving that it would be acceded to at once. He had not the slightest doubt that the Reformed Parliament would settle it in that direction instantly. There was nothing in the religious character of the teaching which kept people away. It had not been because the direct religious teaching had not been expansive enough. He wanted to have the schools under the supervision of a religious mind. He wanted the men and women who came and taught children to be essentially religious people; therefore it was that he urged with all his heart that those who were connected with the denomination should stand by this principle. They should secure secular teaching of the highest order. There should be no catechism, no one should find anything on the wall to tell to what religious denomination they belonged. There should be no attempt to make the children Congregationalists or sectarians. There should be no action as regarded the present minutes until representation had been made to Government. It was of the utmost importance there should be a clear understanding that on no religious ground should anyone be excluded from receiving Government aid in the conduct of schools for the production of the secular results of reading, writing, and arithmetic. (Applause.)

The Chairman said he was desirous to correct an error. He had stated that when the inspectors visited the schools of Nonconformists they did not ask any questions concerning religion. Dr. Unwin had since told him that although they did not ask any such questions when they visited Roman Catholic schools or Jewish schools, yet at present, when they visited a Nonconformist school, they put the question—"Are you satisfied with the religious instruction given in this school?" The same authority (Dr. Unwin) said that there was no doubt that that would be entirely abandoned in regard to Nonconformist schools if it was wished, in the same way as it was in the case of Roman Catholic and Jewish schools.

The Rev. Dr. Vaughan next addressed the meeting. After complimenting Mr. Baines on the honourable frankness with which he had avowed his change of opinion, he said that they were all agreed that education should be religious. The sole question was how to accomplish it. The old maxim which the Old Testament impressed upon the Jewish parents that "they should talk of the law when they sat in the house and when they walked by the way," was still in force. In short, every parent was to be the educator and religious teacher of his household. That was of course the proper way in which to train up a child, but unhappily at present they had not to do with the community to which these words were addressed. We are not living under a theocracy administered by inspired prophets, and sustained by miracles, but had to do with a vast community, living under different circumstances. However they might strive to awaken in the parental mind this feeling, they found it was beyond their power. Hence society should endeavour to supply the lack of parental service in this direction. The test of civilisation had been said to be when the Government did little for the people, and the people much for themselves. He did not guage civilisation by beautiful pictures and statues, but by their power for self-government. In the lack of parental aid they were trying to bring in another agency. They had been trying to bring in that agency, but they had not done all. Dr. Vaughan then went on to show that the efforts which had been made for education had left the lower stratum of society unreached. There had been an increase of education among shopkeepers and the lower middle class, and the skilled artisans, but the lower stratum was still a mass of ignorance and incipient vice, dangerous to the community, and whom it was very difficult to reach. He was afraid that they would fail to make the permissive system act with their denominational system. It would be like the Church and Dissent attempting to act together, and they would find it quite impossible to harmonise these two systems. He, therefore, thought that there was no alternative but adopting a local system. He disagreed with Mr. Morley as to local government, and said that all that was good in the country had sprung from that same local government. He also thought that their old system of denominational education had been a system in the hands of the priest. It will be worked by the Established Church beyond anything they, as a denomination, could do. He was opposed to the increase of priestly power, and he wanted to take the parson out of the school altogether. Referring to Scotland, he said she owed the place she filled in the history of the world to her parish schools. (No, no.) He believed it to be a fact. He held Scotland to be the most remarkable country in the world since the days of Greece. There was no other country so small which had produced such mental impression on the world since the days of Greece.

The Rev. Dr. Massie said the parish schools of Scotland were under the almost absolute control of the clergy of the Established Church; they were, therefore, under what Dr. Vaughan had called the priestly influence. (A voice: "They are not priests," and cries of "Hear.") He was prepared to prove that two-thirds of the education of that country was conducted by voluntary teachers, who supported themselves by the instruction they imparted, and that the voluntary instruction was greatly superior to the instruction given in the parish schools. He believed in free trade in the work of education as much as in free trade in commerce. He would not consent to any modification of the practice of Congregationalists without a protest against the violation of a sound principle in political morality, and of the liberty both of the parent and the schoolmaster. (Hear, hear.)

The Rev. Dr. Parker said he differed from the main conclusions to which the chairman had arrived, but he was open to conviction. Undoubtedly voluntary-educationists were in a minority, but that was no reason for being disheartened. Their duty was clear; they should be exceedingly jealous of Government interference—(Hear)—in anything which related, directly or indirectly, to the spiritual development of the people. The functions of Government should be reduced to a minimum, and nothing should be entrusted to Government which families or citizens could do for themselves. As Congregationalists they had nothing to do with anything merely secular. The next thing after what the Education Aid Society had accomplished was compulsory education, which was intensely and incontrovertibly opposed to the spirit and genius of the English nation. (Hear, hear.) If he was to accept Government money for his school, he could not see on what principle he could refuse it for his chapel-keeper, or even for himself. (Hear, hear.) He respected the opinion of his venerable and noble leaders; at the same time he hoped they would give himself and his younger brethren who did not think with them the credit of sincerity and enthusiasm. (Hear, hear.)

The Rev. Dr. Campbell, of Bradford, said his convictions harmonised with those of Dr. Vaughan, that there was a vast amount of the population of England growing up in ignorance, which should impress upon them the necessity of coming to some practical action on the matter, and leaving all theoretic discussion to another time. Regarding school inspectors, his own experience had led him to believe that they were strict educationists, and that there was nothing to be feared from their visits. They ought to remember that they were already committed to a national system of education. They had in the short-time system something which had done more for the popular education of England than any one thing whatever. The Committee of Council had done much, but he believed the short-time system had done more, to reach the lower strata of society, which were found so very difficult to move, and he had no doubt if the system were still further extended they would find themselves making great progress with the class which it was so difficult for them to reach.

The Rev. J. G. Rogers said that if they were to make a choice between two things, he for one would go in for a local school system in preference to strengthening the present most pernicious system—a system which he pointed out was perpetuating that clerical interference which he believed to be a source of serious injury wherever introduced. (Hear, hear.) He would say that whilst the Minutes had done a great deal they had failed in a practical point where help was most required. The grants were given to the strong, but where there was a difficulty in raising money in poor localities there was no power to give anything; so that if they went into these fortunate schools they would find children there belonging to parents who could well afford to pay for their education, and whose children were being taught at the expense of the children belonging to lower conditions of the population, regarding whom the system had been a notorious and miserable failure. (Hear.) So far as they, as Congregationalists, were concerned, he thought they ought to occupy an entirely distinct position. If they were not going to contend for voluntary education any longer, let them not restrict themselves to any particular scheme. There being great difference amongst them, he thought the wisest course to pursue would be to maintain a position of neutrality. For himself, he believed that if the work of education had been left to the parents themselves, and the enterprise of private benevolence, that any delay which had occurred would have been more than compensated for by the immense advantage which would have been gained from teaching parents and children alike the lesson of self-dependence. (Applause.) The danger they were in was that of falling into the view of those whose desire that the Government should do everything for them. (Hear, hear.) He held by the conviction that it was best for the people to do their own work; but if they were to have Government aid at all, let it be by a local rate, and in such a way as the inhabitants of the different parishes might prescribe. They must not have a system which gave help to the strong and withheld aid from the weak and those who most required it, and which was doing mischief in propping up clerical interference, and widening still further the distinctions of sectarianism in this country. (Applause.)

The Rev. Dr. Halley, New College, supported the views expressed by Dr. Parker and Mr. Rogers. He believed that the people of the country would educate themselves better than the Government, and better than denominations could educate them. He was most anxious to maintain the character of the Congregational denomination for consistency and something like steadiness in these matters, and he spoke not so much in the interests of education as in the interests of the Congregational denomination. The only principle upon which it was likely any proportion of them could agree was payment for secular results. He believed this system could never be made a fair plan of payment, and he submitted that if secular results were to be paid for, those results ought not to be obtained by a denominational body, but by secular bodies.

Mr. Sidebottom (Manchester) believed that the question was being settled to some extent by their churches. A considerable number of the schools took the money, and a considerable number of those which did not take the money were shut up; and if the hint were given at that meeting many of the schools would also accept the aid that was offered them. He would not find fault with any who adopted this system; his anxiety was that the result of that meeting might lead them to reflect on what might be done whereby they could retain their hold upon a fair proportion of the children of the country.

The Rev. W. Tritton (Great Yarmouth), referring to the charge of want of interest in education which Mr. Morley had made against Congregationalists, defended the church and the town with which he was connected from any such charge; but added that although Congregationalists in Yarmouth had been most anxious in the matter, it had been found impossible to compete with the schools receiving Government aid. He heartily approved of the freedom with which Mr. Baines had treated the subject, and said it seemed to him that they did not want to act ecclesiastically.

Mr. Warburton (Manchester) submitted that the voluntary principle had not failed, and that the necessity did not exist for the acceptance of Government money; and spoke of the desirableness of a general conference on the question, which it had been proposed to hold, so that a fair opportunity might be obtained for the consideration of a matter of such importance.

Mr. Joseph Spencer (Manchester), while acknowledging that there was a crying need for education amongst the children of the poorer classes, thought that statistics such as had been collected in Manchester, overrated the difficulty. He believed that we did not stand behind any country except Prussia, and even in that country the system of education was surrounded with so many things which were objected to in England, that he believed we might be considered on an equality with Prussia.

The Rev. G. B. Johnson (Edgbaston) thought that the question was one on which they must not come to a precipitate conclusion. They must think over it, and look at its bearings in their several localities, and watch with care the proceedings of such a conference at that to which allusion had been made.

The Rev. G. W. Conder (Manchester) said that when they had arrived at a crisis such as the present it behoved them to see whether they could not act on their principles and do something more than they were doing towards the education of the country. Now he had been able himself for twenty years to see the division between secular and religious education. They went to the Government and asked money for a certain kind of education. The Government gave the money for teaching reading, writing, and arithmetic; and the Nonconformist taking it might say, "I shall teach whatever else I please along with it." Now, were gentlemen to be so very sensitive, and to put their consciences into a thing where it would not be if they did not put it—(laughter)—as to say that the taking of the money for the one thing was the taking of the money for the other. (Hear, hear.) The question came to this, that it behoved them earnestly to consider whether they would not, still acting upon their own principles, be placed in a position to do more than they had done for the education of the country. (Applause.)

The Rev. Mr. Gwyther moved the thanks of the meeting to the chairman, and took the opportunity of stating that his own school, which was one of the best in Manchester, had failed because of inability to compete with those schools receiving Government grants, and which took away as pupil-teachers those who had been their efficient monitors. He entirely concurred in the views of the chairman.

Mr. Morley seconded the motion, and on behalf of the Board of Education said that no action would be taken till a more full and complete expression of opinion had been obtained.

The Chairman acknowledged the compliment, and the conference, which lasted from ten o'clock till nearly two, was brought to a close.

Flogging Garotters.—On Wednesday last three convicted garotters received twenty-four lashes each in Leeds Gaol.

In the Bankruptcy of Peto, Betts, and Crampton, the last examination was on Wednesday fixed for the 17th January, as the accounts, it was stated, cannot be prepared earlier.

THE BRADFORD ELECTION.

(*From our own Correspondent.*)

BRADFORD, Monday.

For the last fortnight or three weeks Bradford has been in a state of great and daily-intensifying excitement. It has been preparing for the election struggle, which is to take place to-morrow, and which, whatever be its result, will rank as one of the most important contests which has taken place under the old Reform Act. The occasion of the fight, as your readers are doubtless well aware, is a vacancy in the representation of the borough, caused by the death of Mr. H. W. Wickham, who had been member for Bradford since 1852, and the circumstance which invests it with such special importance is the fact that Mr. Edward Miall is one of the candidates.

And first let me state, for the benefit of those who may not know it, that Bradford is, politically speaking, an eminently Liberal constituency. Let the Liberal interest be united, and no Conservative has the ghost of a chance of sitting as her member of Parliament. But, as may be supposed, the Liberals of Bradford, as well as elsewhere, are of various shades of Liberalism, and are therefore separated, by a rather sharp natural outline, into sections. There is first the extreme section—the Reform League, which does its printing on green paper, and goes in, I suppose, for all the five points of the Charter; then comes the Reform Union, whose members include all advanced Liberals that stop just short of the League programme; and lastly, there is the moderate party, including the old Whigs, who perhaps have a tinge of fear that the new Act is to swamp them, and would have been quite content, if not better pleased, with Mr. Gladstone's "hard and fast" line. The great object, when an occasion like the present arises, is to select a man upon whom these various though not opposing sections may be induced to unite. Hitherto, or at least until the recent Reform agitation, the last-named section has been the strongest, if not in numbers, yet in influence and power. Twice on former occasions have the more advanced party among the Liberals mentioned the name of Mr. Miall in the hope of getting him the accepted choice of the whole party. But they have been overruled, wisely, as I think, by the "moderates," who have judged that in the then state of political feeling, it would be impossible to carry him.

So much for the past. And now, having brought your readers *en rapport* with the state of parties amongst us, I come to the present struggle. As soon as the late member, Mr. Wickham, was decently buried, a meeting of the whole Liberal party was called in the largest available room in the town, where upwards of 2,000 persons were present, and where candidates were proposed (as at a nomination), and a vote taken, so that, if possible, the whole party might unite in carrying the man who had the *vox populi*. But before stating the result of the meeting, I must, to be chronological, go back a little. Immediately it was known that there was a vacancy, it was also known that a gentleman of considerable influence and great wealth in the town, who had been active in the Chamber of Commerce, and in promoting all the commercial interests of the borough, but who had hitherto held very much aloof from politics, would solicit the suffrages of the burgesses, and the morning after Mr. Wickham's funeral—albeit Sunday morning—the address of this gentleman, Mr. Henry William Ripley by name, was in the hands of every elector. It was a remarkably Liberal address, though it stated that Mr. Ripley was no politician, and urged his claims on local considerations. And now came the meeting of Monday night, an earnest and somewhat excited meeting, but withal a fairly representative one. At this meeting the names of four gentlemen were proposed. The first was that of Mr. J. V. Godwin, a Bradford merchant, and last year its Mayor, who holds nearly the same opinions as Mr. Miall, and who, it was felt by his friends, would be a safer man man to fight with than the Apostle of Religious Equality, against whom so much ignorant prejudice unfortunately exists. Mr. Miall's name was next proposed; then Mr. Ripley's; and last (though not least in importance) that of Mr. Matthew William Thompson, a barrister by profession, but not by practice, residing a few miles from Bradford, and withal the proprietor of a prosperous brewery in the town. When the claims of these four gentlemen had been fairly stated by their respective friends, the vote was taken, and resulted in an overwhelming majority for Mr. Miall. Mr. Godwin stood next, and the other two found but few supporters. Upon this it was decided by Mr. Godwin's friends to withdraw his name, but by the friends of the other three to go on with the fight. And thereupon committees were organised, ward meetings were held, bills were distributed and posted in great abundance, and squibs were let off in all directions, from Monday, Sept. 30th (the day of the meeting just mentioned) until the following Saturday morning, when Mr. Ripley, whose chances, according to public rumour, were at the best but small, retired from the field, on the ostensible ground that he objected to the system of canvassing, which seemed essential to his success. This withdrawal simplified matters a good deal, for it is a question to this day which of the remaining candidates would secure the votes of most of Mr. Ripley's friends.

And here I must say a little more of the remaining rival candidate, that your readers may understand what sort of an antagonist Mr. Miall has had to deal with. Mr. Thompson is in Dresden nursing a sick son, and is himself not in very robust health. He had consented, at the time of the meeting referred to, to stand as a candidate, but had not sent any outline of his political creed, which indeed was so much unknown to the electors that his proposer even could only say of him that he "believed" he was a true Liberal. An anomalous position certainly! A day or two after a telegraphic address arrived, bringing to light the real colours of the hitherto shadowy candidate, and astonishing no one more than many of his chief supporters by defining him as an out-and-out Radical—a believer in household suffrage, the ballot, the opening of the Universities, no law of primogeniture, abolition of Church-rates, and so forth. Later on still, the telegram amplified came to hand, in the shape of a letter addressed to his cousin, but intended for publication. Now, the peculiarity of Mr. Thompson's position is this, that his supporters are composed of all sorts of people who don't believe in Mr. Miall. This is almost the only bond of union. It is no political faith that they represent; it is not because of any opinions he holds different from his opponent; it is, to use their own words, "because they know him and don't know the other"; because he is a townsman; because they "want to keep Miall out." And thus, while Mr. Miall's supporters include all the earnest, thoughtful Liberals of the borough, and them only, Mr. Thompson's followers embrace all the rest—Conservatives, Churchmen, nothingarians, and all the indifferent and the ignorant. In short, if the contest were Miall or nobody, the result would be almost identically the same. This is how it comes to pass that an absent man, who cares comparatively little for the result, seems to get on as well, or even better, than if he were here—better, I say, because he avoids the awkward questions which Mr. Miall's men would have intelligence enough to puzzle him with. I must not omit to mention that Mr. Miall has secured on his side all the teetotallers, who are a strong body here; while Mr. Thompson will have all the licensed victuallers and beerhouse keepers—a considerable proportion of whom, indeed, are his own tenants. And so, to cut a long story short, these two parties have been working hard through the past week, preparing for the great fight to-morrow. The one party with the zeal that comes from earnest, intelligent, firmly-held principles, the other with all the force of "good haters"; the one to send as their representative in Parliament a man who is the very impersonation of religious and political freedom, the other to send a man, *any* man, who will keep *this* man out. The walls of Bradford have never before been so plastered with placards. Thompson's committee have issued unfair statements about their opponent—working the old dodge of printing detached extracts from the "Nonconformist Sketch-book"—bringing an extract from some scurrilous Rochdale print, twitting him with his poverty, calling him an obscure journalist with his own ends to serve, the rejected of many constituencies, and so on. Miall's committee have striven, in the first place, to diffuse as far as possible a knowledge of his true principles, to dispel the prejudice which beclouds so many about him, to let him speak for himself and then spread broadcast his speeches, and in the second place, with an absence of personality and unfairness which is remarkable in any election, to show up Mr. Thompson's true colours—a jolly good fellow enough, but a man without any political character or career; a good mayor, a good magistrate, but without the semblance of a qualification for a member of Parliament. The whole fight is not one of this set of principles or that, but of principles or no principles. And now the nomination is over. It has been an exciting scene, and has served to show the intensity of interest taken in the struggle and the near *numerical* balance of parties. There would be some 12,000 to 15,000 people present, all strong partisans determined to declare plainly for their man. So the cheering and clapping and shouting, and yelling and hooting and groaning, was something quite indescribable. The crowd included an organised band of men, who persistently prevented Mr. Miall from speaking. The moment that gentleman lifted his hat from his head, they set up a groaning and yelling which effectually drowned his voice, and he was compelled to confine his address to a few sentences, and to address them to two or three reporters who stood close by. A more cowardly and unworthy proceeding I never witnessed, and I am sorry to have to add that neither the returning officer, nor the gentlemen who supported Mr. Thompson, had the manliness or the good feeling to lift a finger or speak a word to prevent it. The show of hands was declared to be for Mr. Thompson, and though I have no doubt the mayor gave his opinion to the best of his ability, I have as little doubt that he was in error in that opinion, for his position was one much calculated to mislead him; he was in the midst of Thompson's men, with Miall's in the distance. In stating that I firmly believe Mr. Miall really had the show of hands, I am also stating the opinion of many men upon whose judgment I can confidently rely. But this matters comparatively little, for before this is in print the *real* result of the election will be known to all.

THE NOMINATION.

The nomination of a burgess to represent the borough of Bradford in Parliament, in place of the late Mr. Wickham, took place on Monday morning in front of the Court House. One of the marked peculiarities of the event was the absence of one of the candidates, Mr. Thompson, who is with his son, an invalid, at Dresden, and is himself an invalid.

In a special election edition of the *Bradford Observer*, which has been obligingly forwarded to us, and which contains a full account of the proceedings, it is said:—

The early morning was wet, and, though the weather was threatening up to the hour of commencement, the rain fortunately held off. The crowd began to assemble at nine o'clock, and for an hour before the proceedings commenced the Court House Yard and the street opposite were crowded with a noisy but good-humoured crowd. This multitude became gradually denser as eleven o'clock approached, until by that time it was closely packed. All windows which commanded a view of the situation were thronged with ladies. Mr. Thompson's committee occupied the hustings to the right of the Mayor, and were the first to appear. Their appearance was the signal for loud cheering, and also for groans from the other side which well-nigh drowned the cheers. A few minutes after Mr. Miall appeared, accompanied by a crowd of his chief supporters, and, as he came to the front, he was hailed with deafening shouts of applause, waving of hats and handkerchiefs, &c., and with many marks of disfavour from the dense array of Mr. Thompson's friends on the other side. Before the beginning of the proceedings the crowd amused themselves with "voices," among which were the following:—"Where's dear Atkinson?" "Hurrah for the old blue flag!" "Go to Rochdale," "Three cheers for Godwin," and so on. Rival cheering and groaning, each side in turn, to try which could excel, was also a chief amusement. There was a barrier right across the centre of the yard dividing the crowd into two. The crowd on each side of this seemed about equally dense, but it soon became evident that there was a large number of Mr. Miall's friends on Mr. Thompson's side of it. Among the chief supporters of Mr. Miall who could be seen from the position we occupied were Messrs. R. Kell, A. Illingworth, Byles, Law, West, Hanson, Godwin, Cannan, Lord, Lupton, Steinthal, S. C. Kell, Angus Holden, Rawson, Jo. Craven, H. Illingworth. On the other side of the hustings were Messrs. Semon, Wright, Storey, Ambler, W. Peel. T. Garnett, Lawrie, Goldstein, W. H. Shephard, Theo. Peel. Schofield, Brooksbank, G. R. Mossman, Rev. J. Eddowes, and on both sides an immense number who could not be seen by us.

The *Star* account speaks of the court-house being a most insufficient place for the purpose, owing to the narrow and confined area it presented. The proceedings extended over two hours. The town has been the scene of considerable excitement for several days past, and squibs and lithographed cartoons have been extensively published, and as widely read and enjoyed. Mr. Thompson consequently left the election entirely in the hands of his committee, who have worked zealously and continuously to secure his return. He is a large brewer in the town, and one result of this particular occupation may be guessed from the fact that nearly all the public-houses within the borough have been converted into "committee-rooms" in his interest.

The Town Clerk having read the writ, and the mayor taken the usual oaths, his worship bespoke a fair hearing for the gentlemen who might take part in the proceedings, taking the opportunity of expressing regret that the election should have been caused through the death of Mr. Wickham, their late respected member. He hoped the interest they all took in the proceedings was an indication that Bradford would take a position in the House of Commons which it had never done before. (Cheers.)

Mr. ROBERT KELL then stood forward, amid loud cheers, mingled with groans from Mr. Thompson's friends, and said the occasion which brought them together had its mournful side. They met in consequence of the decease of their respected member, Mr. Wickham. In his loss we mourned the loss of an honest, earnest, faithful public servant—(cheers)—and many mourned a good private friend. Before proceeding to the business, he thought they were in duty bound, both the gentlemen on the other side and Mr. Miall's friends, to record their thanks for the able services which Mr. Wickham had rendered to this borough in his place in Parliament.

For one day all there were electors, and it was in the power of every man to hold up his hand for the candidate of his choice, and he appealed to them fearlessly to record their vote unanimously in favour of Edward Miall, as a fit and proper person to represent this borough in Parliament. (Cheers and groans.) Those holding great progressive Liberal opinions had never appealed to the masses of the people in vain, and had the decision of this election been left to the masses of the people it would have been already given. (Cheers and "No, no.") If he were asked for proofs of this he appealed to the numerous, enthusiastic, and crowded meetings at which Mr. Miall had spoken—(Hear, hear)—and the unanimous applause by which he had been received at those meetings. (Hear, hear.) If they asked for more proof they could have it in the forest of hands that would be held up in his favour. (Loud cheers and groans.) It remained for the gentlemen on the other side once again to thwart, as they had so often done in the past, the wishes, hopes, and just expectations of the people. He firmly believed they would fail in the attempt—(cheers)—but, even if they should succeed, Mr. Miall's friends had the firmest possible conviction that that would be for a very short time. (Cheers.) Should they succeed in once more imposing their will upon the masses of the people in opposition to their wishes, it would be for the last time. The members for this borough for the future would be the representatives of the whole people and not of any privileged

classes. (Loud cheers.) Would it not have been, and would it not now be, a graceful act on the part of Mr. Thompson's supporters to say, "We will anticipate for a few months the operation of the new Reform Bill, and accept the candidate of the whole people of the borough"? (Hear, hear, and cheers.) He verily believed that were Mr. Thompson here, and saw that Mr. Miall was the popular candidate, and that he, with his Liberal programme of opinions, could only be carried by Tory votes, he would feel it his duty to bow to the decision of the people and to retire from the contest. (Loud cheers). He told Mr. Thompson's friends fearlessly that no man who now went to Parliament with a Liberal programme backed by Tory votes would ever be returned again for the constituency of Bradford. (Loud cheers, groans, and hootings.) But they would not succeed. (Loud cheers.) They would have the odium of the wrong, but not its success. (Loud cheers.) It had been an unusual thing in this borough to have two candidates upon the hustings both with Liberal professions of faith. It had been usual to call a meeting of the Liberal electors of the borough and of the non-electors, and the choice of that meeting had usually been the Liberal candidate for the whole borough. That course Mr. Miall's friends had followed, and the decision of that meeting was overwhelming in Mr. Miall's favour. (Hear, hear.) Mr. Godwin bowed gracefully to the decision of that meeting, and he told Mr. Thompson's supporters that having broken through a wise and useful rule in this election—(loud cheers and groans)—Mr. Miall was the only Liberal candidate. (Cheers.) He called upon all true Liberals to rally round Mr. Miall, were it simply on this ground, and carry him to Parliament triumphantly. (Loud cheers.) Leave Mr. Thompson to the Tories, as the candidate who would represent the opinions they had so consistently held on the ballot, the Church, the suffrage, and all other political questions. ("Hear, hear," and groans.) What were the claims of Mr. Thompson to represent the borough? His friends hardly claimed for him any political experience or any great legislative wisdom. (Cheers.) He was a frank, generous, and open-hearted citizen—(Hear, hear)—and the great claim for him was that he was a townsman. (Cheers.) That claim was not for a moment to be weighed against the great services and the great virtues of Mr. Miall. (Cheers.) Must they have a townsman at any cost and at any sacrifice? (Loud cries of "Yes," and "No.") Mr. Thompson's father himself, when Bradford wanted a candidate went up to the Carlton Club and brought down a candidate in the person of Mr. Wilberforce. *He* was not so scrupulous about having a townsman. (Hear, hear.) Did the West Riding disgrace itself by taking Richard Cobden? Did Leeds disgrace itself by taking a Molesworth? Did it disgrace itself by sending a Macaulay to Parliament? (Cheers.) Would Bradford disgrace itself by sending intellect, power, experience, and statesmanship, in the person of Edward Miall? (Cheers.) A little more than two years since he stood upon that platform to advocate the claims of Mr. Forster. (Cheers.) Mr. Forster was then surrounded by—[Here the noise was so great as quite to drown the speaker's voice, and the Mayor had to interfere]. Mr. Kell then resumed. A little more than two years since he stood upon that platform to second the nomination of Mr. Forster. The gentlemen who now stood around and behind Mr. Miall were identically the same men who then supported Mr. Forster (cheers), and yet a claim had been put in on the other side that they were specially the friends of Mr. Forster. He would like to ask what did Mr. Thompson do towards the return of Mr. Forster? The last vote that ever Mr. Thompson gave was in support of a Tory candidate, Mr. Harris, in opposition to Mr. Salt and Mr. Wickham. He should like to ask when Mr. Wright was found among the supporters of Mr. Forster? Mr. Wright said to him (Mr. Kell) after the nomination of Mr. Forster, as they walked home together, "Ah! Mr. Forster, and you gentlemen and such as you, will be the ruin of this country." (Cheers.) And yet it was now attempted to link Mr. Thompson's name with Mr. Forster, as though Mr. Thompson had taken any active means to secure Mr. Forster's return for Bradford. (Hear, hear.) In conclusion, he would say, consider the opinions and principles of Mr. Miall. He (Mr. Kell) was not there to analyse those men, nor to analyse their opinions or principles, nor to panegyrise Mr. Miall; but he asked them to support a candidate who was an honest and powerful advocate of all which was progressive in legislation. (Cheers.) Mr. Miall had done much to enlighten and instruct public opinion, and to make justice the basis of our Government. He urged them on the ground of patriotism and justice to support Mr. Miall, whose name would be associated in the future history of the country with those of Mr. Gladstone and Mr. Bright. He concluded by proposing Mr. Miall as a fit and proper person for the representation of the borough. (Cheering.)

Alderman West seconded the nomination and was received with loud cheering.

He said he considered it a great honour to be called upon to second the nomination of Mr. Miall. (Cheers.) They all knew what had taken place during the past session of Parliament. They had had a Reform Bill given with one saving clause during the eighteen months the Tory Government had been in power. That Government would clog it so as to make it of no use—(cheers and hisses)—unless they sent men to Parliament like Mr. Miall—a gentleman of standing in politics, and one who would take his position in the House, and would be looked to by all sides. There were yet reforms to be accomplished. There was the redistribution of seats, the boundary of boroughs to be fixed by the Tories, who would cheat them if they could. (Hear, hear.) Then they must have the ballot. (Cheers.) This Mr. Miall would support, and would act with such men as Mr. Gladstone, Mr. Bright, Mr. Hughes. (Cheers and hisses, and much interruption.) Mr. West appealed to his opponents, and promised them their turn. He might be uttering truths which they did not like to hear. He would cut his observations short, so that his opponents could have their full say. (Laughter.) In the Parliament of the next eighteen months they would require all the strength of the Liberal party to carry out the reforms begun. Now let him go to another question. With all his heart and soul he supported Mr. Miall, because he was the apostle of civil and religious freedom. (Loud applause.) He was for equal rights to all men—that every man might worship God as he liked, and not be made to support any section or denomination of which he did not approve. (Continued cheering.) There was another question—the great question of the day—justice to Ireland. (Loud cheers.) Every lover of liberty, and every Irishman in Bradford—(hisses and cheering, and great uproar)—must wish to see Ireland rise from her present degradation. Then vote for Mr. Miall. (Great cheering and opposition groans.) There was another question—did they not want the licensing system altered? ("Hear, hear," and cheers.) Did they want any improvement in that system, and to stop the curse of drunkenness. (Loud cheers.) Yes; he knew they did. (Cheers.) Gentlemen on the other side had said the same to him privately over and over again; but it was not to their purpose to-day to say so. (Hisses and great cheering.) Now, he asked them to look at the great questions at issue—to "look on this picture and on that" (pointing to the opposition array)—(laughter)—on this (his side) they had justice to every man; on the other a local man and a gentleman. (Laughter and hisses.) His friends also took care that they did not bring before the people that day their old Tory principles, because if they had they would fall in pieces like a rope of sand. (Laughter.) Therefore he asked them to show their choice by holding up their hands for Mr. Miall. (Great cheering.)

Mr. Isaac Wright came forward to nominate Mr. Thompson. He said that Mr. Thompson was brought forward by the free and independent electors of Bradford, and they were not to be stopped by a small section who wished to dictate to the town who they should have as a member. (Cheers.) They would not have a man who had been rejected at several places, and they would show the other side that they would not have Mr. Miall crammed down their throats. (Tremendous cheers, hooting, and general interruption.) They represented a principle, and it was the Miall party who represented a section. ("Oh, oh," cheers, and hooting.) The gentleman he had to propose was an upright, worthy gentleman, a gentleman by education as well as position, and would they reject him and take Miall? ("No, no," hisses, and cheers.) No, they never would, and he thought that to-morrow night Bradford would show that Thompson was the man of their choice. (Loud cheers.) They had been treated to long speeches from the other side, but Mr. Thompson, if returned, would give the electors actions, not words—deeds, not promises. (Loud cheers.) He thought that in Matthew William Thompson they had a gentleman every way qualified to represent Bradford in Parliament, and he had, therefore, great pleasure in proposing that he was a fit and proper person to be returned to Parliament as member for Bradford. (Loud applause.)

Mr. Councillor Storey, in seconding the nomination of Mr. Thompson, spoke at considerable length, but owing to the great confusion that prevailed, and the constant interruption that occurred, a great portion of remarks were inaudible.

He contended that the electors of Bradford were anxious to be represented in Parliament by one of themselves, and not by a stranger—a man who knew nothing about Bradford and cared less. (Cheers and hisses.) They had been told a great deal about the transcendent abilities of Mr. Miall. The other day he happened to get a copy of a book written by Mr. Miall, and of the existence of which he had until then been unaware. He spent some time looking into it, and he did not hesitate to say that a book more full of religious animosities, full of scurrility, full of uncharitableness, full of everything that was hostile to the right of private judgment, he had never perused. (Cheers, hisses, and groans.) That book held up the creed of thousands in the country to ridicule and contempt. That morning he had got a paper published by Mr. Miall's committee, containing a speech made by the hon. gentleman, in which many of the doctrines stated in that book were somewhat modified. It was stated that Mr. Miall wrote the book when he was a young man. (Cries of "Oh, oh," hisses, and groans.) But the reason of the change was that the bracing air of this northern town had told Mr. Miall that bigotry and intolerance would not go down. (Cheers and hisses.) Mr. Miall had discovered that such an unchristian spirit would not do in Bradford. (Hear, hear.) With regard to Mr. Thompson, on the other hand, it would be difficult to find a gentleman of more catholic, charitable, and Christian spirit. (Cheers and hisses.) As respected the Reform Bill, Mr. Thompson would be ready to support all necessary steps for giving efficiency to that great measure. (Cheers.) Mr. Thompson would recognise the claims of enterprising towns such as Keighley and Barnsley to additional representation; he would protect the electors by the ballot. (Cheers.) Mr. Thompson would also support an enlightened and liberal measure of education. (Cheers and hisses.) In the year 1847 there was inaugurated a league in opposition to Government and to State education. He (Mr. Storey) happened to be one of the dupes of that league, which was established by Mr. Baines, of Leeds, assisted by Mr. Miall, and the object of which was to put a stop to any broad principle of education in this country. The great difficulty in the way had been the resistance offered by that party. He was glad to see that the leaders of that party—Mr. Miall amongst the number—had confessed that during the last thirty years they had been in error. ("Hear, hear," and cheers.) In Manchester, the other day, it was admitted that they could no longer maintain their opposition. ("Hear, hear," cheers, and groans.) Mr. Thompson had nothing to retract on the subject of education; he had always been in favour of a large and liberal system. (Cheers and hisses.) After stating that to the settlement of the Irish question Mr. Thompson would bring an unbiassed mind, Mr. Storey concluded by reading the following telegram, dated from Dresden, which had just been received from Mr. Thompson:—

Dresden, October 12th.

I cannot be at the nomination. Please tell the electors from me that I regret from my heart that my son's illness, and my own weakness, should have forced me to leave a contest, in which I ought to have taken a chief part, to be fought by others. Thank my friends for their kindness and their exertions, and say that I cannot, and will not, believe that the name of Thompson, known in Bradford for sixty years, and connected with nearly every improvement which has been made in the borough, will be forgotten, and that Matthew William Thompson was deserted the moment his back is turned, and illness comes upon him or one of his family. Thompson thinks he knows the electors better, and is confident that on Tuesday night he will be at the head of the poll.

Mr. Storey concluded by seconding the nomination of Mr. Thompson, and urging upon his friends to be early at the poll, and to return him by a triumphant majority. (Loud cheers.)

There being no other candidate submitted to the meeting, the Mayor called upon.

Mr. Miall to address the electors. As far as the meeting was concerned, however, his remarks were totally inaudible, owing to the organised disorder which broke out when he attempted to speak. The Thompson faction raged and surged, and stormed and shouted, and hooted and yelled until the scene became one of "confusion worse confounded"; and it was very evident that libations of beer had been freely offered up by many of the demonstrative partisans of that gentleman before they had assembled under the shade of his colours at the hustings. Two prize-fighters, known principally to local fame, savagely elbowed their way hither and thither, shouted themselves hoarse, and ultimately appeared as if they were fully prepared—and would rather enjoy—a "free fight" than otherwise. Mr. Miall waited patiently several minutes to see if the troubled elements would again subside into quietude, but as there was no prospect of any improvement in the temper of Mr. Thompson's friends, he, too, proceeded to address himself very briefly to the reporters. He said:—

Men of Bradford, a local man and a gentleman was once asked the question whether or not he could play on the violin. He said he believed he could, but he had never tried. That is precisely the position of my opponent in this election. It is a question between no politics and earnest politics—between me and a man who only yesterday did not understand where he was in the world of politics, and who has suddenly adopted the principles I have professed. My politics are not of yesterday. I have adopted them, and consistently acted upon them, during the last six-and-twenty years. I come to place them before you in this borough now. I have done my best to enlighten the community as to the principles which I have held—household suffrage pure and simple, a fair redistribution of seats, vote by ballot for the election, and for the protection of the candidates and voters; justice to Ireland; education of the people: justice to labour as well as to capital; retrenchment of national expenditure; direct in place of indirect taxation; a foreign policy of non-intervention; and equal civil rights to every man before the law, quite irrespective of his religious faith and profession. These, gentlemen, are the principles which I have discussed in this borough during the last fortnight to crowded audiences. They met with universal acceptance, and I see in this vast assembly a recognition of the truth of those principles. I am willing to abide by the show of hands this day, and if a poll be demanded, I shall rejoice to go to the poll. I will speak no more, because the other side dare not listen; but you who know my principles, make your voice and vote felt to-morrow as early as possible, and place me in the proud position of one of the representatives of the borough of Bradford. (Loud cheers.)

The Mayor then walked on the gallery which had been erected to the corner of Messrs. Hamilton and Graham's warehouse, at the entrance of the Court-house yard, where he could command a view of the Hall Ings to the limits of the crowd. He was accompanied by the Town Clerk, the Chief Constable, and by the election agents of the candidates—Messrs. Wade and Mumford. A show of hands was here demanded, first for Mr. Miall and then for Mr. Thompson. On both these calls an immense forest of hands was held up, and, as far as we could judge from the reporters' gallery, it seemed about equally balanced in favour of both candidates, with a slight preponderance in favour of Mr. Miall. But it must be understood that it was only from the spot occupied by the returning officer that the entire throng could be seen. The Mayor then returned to the chair and said, "I declare the show of hands to be in favour of Thompson." This was the signal for deafening shouts of applause from Mr. Thompson's friends. Mr. Kell demanded a poll on behalf of Mr. Miall. At length silence was partially restored, and Mr. Miall came forward to propose a vote of thanks to the returning officer. The vote was seconded by Mr. I. Wright, and was put by Mr. Councillor Whitehead, and declared to be carried almost unanimously, although there was no inconsiderable number of hands held up against it. Amidst great confusion the Mayor bowed in acknowledgment of the vote, and the immense assembly broke up.

Relative to the show of hands, the *Bradford Observer* says that the arrangements were the worst conceivable—the area in front of the court-house having been rejected as too cramped for the purpose of nomination twenty years ago. This area was divided by a barrier into two spaces, one of which, and that one the more eligibly situated, was virtually reserved to Mr. Thompson's people, who thus appeared more numerous than they would have done if freely mixed with the vast throng of Miall's supporters.

Any arrangement that tends to give half the ground to one side, independently of its numbers, is to be deprecated if not denounced. Then, Mr. Thompson's following was massed in the court-house yard upon a compact nucleus of "early birds," upon whom the morning air had apparently had an exhilarating and elevating effect—gentlemen whose enthusiasm for "the trade of Bradford," which Mr. Thompson represents, shone in their countenances. These fellows, whom the new constituency will probably teach their place, presented a striking contrast to the wedged hosts of pale, resolute faces, in which the shopkeeper and mill type largely prevailed, as in the dress, of Mr. Miall's people. The circumstances of the nomination were all in Mr. Thompson's

favour; and these circumstances, together with the pressure the heads of the party put upon the tail, which resulted in the stuffing of the best part of the area with the sort of materials described, produced their effect. Mr. Thompson's friends know very well that notwithstanding their nominal triumph this morning—a larger show of hands than was expected in their favour—the quality of the multitude on either side, as evinced by their respective behaviour and appearance, indicates that the respectable working class goes in for Mr. Miall. Could that class have left its business with the like facility as the class so abundantly represented on the Peel-place side of the Court-house yard, the result would have been very different. The result therefore does not repress our hope, either as to the poll tomorrow or as to the early future when the new constituency will revise the verdict of the old.

The *Leeds Mercury* says that there is little doubt that the show of hands at the nomination was in favour of Mr. Miall, and that the Mayor must have been mistaken.

THE POLL.

(From the *Star*.)

Yesterday morning the poll opened at eight o'clock, and though the day was dull and murky, the streets were soon alive with the excitement displayed by the partisans of the respective candidates. The friends of Mr. Thompson appeared to have availed themselves of nearly all the vehicular accommodation in the district, it being noticeable that whilst cabs and carriages engaged in his interest were dashing about the streets in furious haste, not a single modest conveyance was to be observed bearing the colours of the bills of Mr. Miall. The committee-rooms were located in Bridge-street, two large empty warehouses having been appropriated for the purpose by the friends of the respective candidates. A number of squibs again adorned the walls, but they were of a more decidedly personal than pungent or witty character. The Mayor's decision at the nomination does not appear to have given unqualified satisfaction, for we observed posted on the walls of Mr. Miall's committee-room a placard, in which the "men of Bradford" were called upon to "rectify the mistake made by the Mayor on Monday, by flocking early to the poll, and placing Mr. Miall at the head." The novel characteristic of this election was that no voting papers were used, each elector being simply supplied with a card, on which was printed the two questions usually asked by the poll clerk, with the reply the voter had to make to each query. The teetotalers marched up, a phalanx 300 strong, to the poll in the early part of the day, and for the time being placed Mr. Miall in a decided majority. As time wore on, however, it was evident that the Thompsonians commanded not only the sympathy, but the active support of a great proportion of the townspeople, for whilst their enthusiasm steadily increased, that of the Miall party appeared to be correspondingly diminishing. The "knights of the cleaver," friends of Thompson to a man, presented themselves at the polling booths a little before three o'clock, and thus additionally swelled the number of the hon. gentleman's supporters. The "forlorn hope" of the Miallites at noon was that the majority of Thompson might be noticeably reduced in the dinner hour by the artisans and operatives who do not break work at any other time; but this anticipation was soon rudely dispelled, for the returns of both committees concurred in announcing that Thompson's majority steadily advanced from that period to the hour for the closing of the poll. As the afternoon wore on, the crowd in the streets began to manifest a more decided spirit of turbulence and excitement. Numerous fights broke out between the supporters of the respective candidates, two or three cabs were smashed, and several arrests were made by the police in cases where they chanced to come across the perpetrators of these outrages. It was very late before the returns could be obtained from the five polling-booths in the borough, and the Mayor consequently announced that the declaration of the poll would not take place until this (Wednesday) morning at twelve o'clock. The following is the return of the poll as issued by the two committees during the day:—

MIALL'S COMMITTEE.		THOMPSON'S COMMITTEE.	
NINE O'CLOCK.		NINE O'CLOCK.	
Miall	640	Miall	407
Thompson	467	Thompson	342
TEN O'CLOCK.		TEN O'CLOCK.	
Miall	1,064	Miall	1,027
Thompson	1,023	Thompson	984
ELEVEN O'CLOCK.		ELEVEN O'CLOCK.	
Miall	1,364	Miall	1,236
Thompson	1,466	Thompson	1,281
TWELVE O'CLOCK.		TWELVE O'CLOCK.	
Thompson	1.722	Thompson	1,539
Miall	1,507	Miall	1,401
HALF-PAST ONE CLOCK		ONE O'CLOCK.	
Thompson	1,927	Thompson	1,675
Miall	1,637	Miall	1,499
HALF-PAST TWO O'CLOCK.		QUARTER TO THREE.	
Thompson	2,042	Thompson	2,057
Miall	1,730	Miall	1,739

CLOSE OF THE POLL.

Thompson	2,214
Miall	1,839
Majority for Thompson	375

Our own telegraphic return of the close of the poll is as follows:—

Thompson	2,198
Miall	1,816
Majority	372

A late telegram from Bradford says:—"Great disturbances in the streets. People pelting each other with stones when this report was despatched. The police, who had been much abused and assaulted during the afternoon, were reinforced by a strong body armed with cutlasses at four o'clock, and a number of other arrests were made. Excitement continued until a late hour in the evening. The windows of Miall's committee-rooms were smashed." Late at night, quiet was restored.

(From to-day's *Leeds Mercury*.)

When the numbers were proclaimed from the windows of Thompson's rooms, there was tremendous cheering and great excitement. Mr. Miall also addressed his friends and supporters in his committee-room in the following words:—

Gentlemen, in such a contest as this has been, to be defeated is to be honoured. I am by no means downhearted by the result. I have endeavoured to conduct this contest in the best spirit and in good humour, but it is perfectly impossible, in such a large borough as this, to contend with the beer-barrel. I thank you all most heartily for what you have done. I hope we shall all go home in peace and sleep quietly. I mean to come to Bradford again. (Loud cheers.) I hope at that time I shall find a very different result. And now I invite you to meet me at the declaration of the poll tomorrow. I intend to show that I have done nothing in Bradford that I am ashamed of. I shall carry away from Bradford grateful recollections of the kindness which I have received. Personally, I am not at all disappointed at the result, although I did at one time expect a triumph. Save for your disappointment, I shall be glad to wake up on Thursday morning and find I am not a member of Parliament. My time is not yet come. I have nothing to do in this Parliament, but in the Reformed Parliament I do hope to take a part, and then I hope Bradford and I shall be more closely united. I bid you all farewell.

Three cheers for Mr. Miall were called for, and enthusiastically given, and were re-echoed by the crowd in the street.

A melancholy occurrence took place in the polling-booth in Bower's-buildings, yesterday morning. Mr. John Leah, an aged Quaker gentleman, residing in Little Horton-lane, and well known in Bradford, gave his vote for Mr. Miall in the above-mentioned booth, and seemed in his usual health at the time; but on retiring from the booth, on descending the steps he had a fit, and fell down, and almost immediately expired.

MR. MIALL AND THE CATHOLIC ELECTORS.

The following correspondence has taken place between the Rev. Canon Motler, of St. Mary's Roman Catholic Church, Stott-hill, Bradford (who is very popular among the members of his communion in the town), and Mr. Miall:—

St. Mary's Catholic Church, Bradford, Oct. 5, 1867.

Dear Sir,—As a candidate for the votes of the people at the coming election, will you kindly tell me how far you are disposed to use your influence, if elected to represent us in Parliament, to remove from her Majesty's Catholic subjects all just grounds of complaint, and to put them in a position of enjoying equal liberty and privileges with all others in the exercise of their religion?

Will you endeavour to protect Catholic prisoners and the Catholic poor in workhouses from being proselytised or subject to inconveniences on account of their religion?

Will you endeavour to procure for them proper facilities for practising their religion, and for being instructed themselves and having their children instructed by their own clergy?

I am deeply convinced that the discontent in Ireland originates in the hardships to which the Catholic people of that country have been subject, and in the neglect of our Government in not passing such laws as are necessary for the protection of the interests of the poor and for the prosperity of the country, and especially with regard to the land question. Will you do all you can to make our Irish fellow-subjects contented, so that they may be happy and loyal?

Will you try to free the Catholics of that country from the unjust ascendancy of a small minority, by removing the Protestant Church Establishment from the country, of which they so justly complain?

Will you try to satisfy the just wishes of the Catholic people in Ireland on the education question? and to enact such laws as shall be found necessary to protect the interests of the people in the tenure of land?

You have already expressed yourself publicly on some of these points, but perhaps you will oblige me with brief answers to the various questions.

I am, dear Sir, yours truly,

Edward Miall, Esq. JOHN MOTLER.

[Reply.]

Bradford, October 7th, 1867.

Revd. Sir,—I sincerely apologise for having kept you so long without an answer to the inquiries you did me the honour to make in your letter of the 5th of Oct. I have found it extremely difficult to get even a moment's leisure amid the numerous and heavy engagements which have daily devolved upon me, since I saw you, until now.

You ask me whether, if elected to represent Bradford in Parliament, I am willing to remove from her Majesty's Catholic subjects all just ground of complaint and to put them in a position of enjoying equal liberty and privileges with others in the exercise of their religion.

I distinctly and cheerfully reply in the affirmative. It has been the object of my labours through life to secure for all her Majesty's subjects, of every religious faith, perfect equality in the sight of the law.

You further inquire whether I am willing to protect Catholic prisoners and the Catholic poor in workhouses from being proselytised or subject to inconveniences on account of their religion, and whether I will do my best to procure for them proper facilities for practising their religion, and for being instructed themselves and having their children instructed, by their own clergy. I answer, that as far as in me lies, such has been my endeavour hitherto, and such will be my endeavour in time to come, "not by constraint, but willingly," as being but a practical exemplification of my own principles. I believe with you that the discontent pervading the Irish population has originated in the neglect by the Imperial Legislature of the interests of the poor. I am most anxious to do them justice, and promote such measures in relation to both the tenure of land and to the abolition of the Protestant Church Establishment, as are calculated to make them happy and loyal. I have laid great stress upon both these points in all my public addresses to the people of Bradford.

Finally, I will try to give satisfaction to the wishes of the Catholic people in regard to all matters relating to education, and shall assert for them all the privileges which in fairness I should be disposed to yield to any others.

I am, Revd. Sir, yours very faithfully,

EDWARD MIALL.

Revd. Canon Motler.

MISCELLANEOUS.

Among the supporters of Mr. Miall was Mr. Titus Salt, who forwarded from Paris one hundred guineas towards the expenses of the election, and in allowing his name to be placed on Mr. Miall's committee, he names only one condition in the telegram he has forwarded to Mr. R. Kell, "If Ripley has retired, I consent with pleasure."

In the course of his speech at the great meeting held in St. George's Hall, Mr. Miall thus referred to one of the attempts to prejudice his claims:—

The only difference that I can see that would be brought about in the churches of this town by the separation of the Church from the State would be that they would all be freer to do as they pleased, to govern themselves, and to take such measures for their prosperity as commended themselves to their judgments. (Loud applause.) I am aware that hand-bills have been circulated through this town, adverting to detached passages—(applause)—from a work of mine embodying articles most of which were written six-and-twenty years ago. (Laughter and applause.) I am aware that such passages, standing apart from the connection in which they written, convey very different ideas to those that would be impressed by reading the whole. (Applause.) I retract nothing that I have said—(applause)—because it was applicable to the state of things that then existed, though it is not applicable to the state of things now. And possibly if it did apply now, increased experience, and the mingling more as I have done among men, and a larger, deeper touch of charity as I grow older, might have induced me to give expression to the same sentiments in gentler words. With the zeal of a young man, and of a devotee to a truth which had taken firm hold upon my conscience, I confess that I uttered things in a tone too sharp to gain the sympathy of the men to whom I was opposed—(applause)—and though those truths I still retain, and still intend to advocate, and hope to put in some shape before Parliament, before I die, still I trust that a feeling of respect for those with whom I differ, my sense of their virtues, and my confidence in the greater power of gentleness as a means of winning allegiance to opinions, may induce me to temper the expression of my principles, whilst I retain a firm hold of those principles themselves. (Applause.)

Correspondence.

THE LATE CHURCH CONGRESS—PROPOSED FREE CHURCH CONGRESS.

To the Editor of the Nonconformist.

SIR,—The meeting of the Church Congress in this town is of great interest, not only to the members of the Anglican Episcopal Church, but to Nonconformists, and to the community at large. The free discussion of a varied and important programme of subjects by such able men, and before so highly educated and influential an audience, must have an important influence on public opinion, and it is right that all such meetings should be carefully watched by other bodies of Christians. The prominence given at the Congress to the question, "How to bring Nonconformists into union with the Church," rendered it impossible for the Nonconformists of this district to remain entirely passive or uninterested spectators. A committee of ministers and laymen was formed from various Dissenting bodies in South Staffordshire and Birmingham, not with a view to aggressive action, but rather to ascertain, and candidly consider, the course of the discussions which most affected their principles and position, and if desirable, to reply to the statements made, and the arguments by which they were supported.

It was thought that as there is considerable misapprehension, not to say ignorance, in the minds of many members of the Church of England in regard to the real grounds of Evangelical Nonconformity, a temperate and concise statement of some, at least, of the more considerable o these would not be inappropriate, and could not be offensive to those who were seeking to reunite Nonconformists to the Established Church. At the instance of the Committee, such a tract was prepared,* and copies of it were placed in the hands of the speakers announced to lead the discussion, before it took place, and it has been since then circulated among the members of the Church Congress, in this town and throughout the district generally.

The tone of the discussion is described by many Nonconformists who were present as friendly and conciliatory, although the main objections to conformity were scarcely touched, and the suggestion of the Hon. J. Napier that a committee should be formed to confer with a committee of Nonconformists as to the points of difference and agreement, though supported by the Bishop of Ely, was obliged by the constitution of the Congress to be left in abeyance.

The Committee has had under its consideration the propriety of holding public meetings to discuss the proceedings of the Congress, but apart from the apparent hostility of such a proceeding, even if carried out with

* "Some Reasons why Nonconformists cannot Conform." J. McRoebuck, Wolverhampton.

a most careful attention to fairness and Christian courtesy, this would neither fully meet the importance of the occasion nor the wants of Nonconformists themselves. The impression has therefore become strong that the time has come when the practicability of a Free Church Congress, embracing all Evangelical Dissenters, should be seriously entertained, so that the religious, social, and political questions of the day may be fully brought before the united Nonconformist body. The interest excited by the meetings of the past week, the free interchange of the most diverse opinions and sentiments, the stimulus to religious thought and activity, will be long felt by those who were present, and it may be hoped that the great cause of truth will have been promoted. But there would be in a similar meeting of the great Nonconformist body a deeper vitality and a more real unity than is possible in the present distracted state of the Anglican Church, and there is every reason to hope that by such a meeting far more real effect would be produced.

With a view to inaugurate such a Congress, it has been determined to form a Provisional Committee, and to bring the subject before the various free religious organisations of the country to ascertain how far this wish would meet with an affirmative response; and we take the liberty of asking through your columns the adhesion of such ministers and laymen as agree in the desirability of this object, and would co-operate in carrying it into execution. The Committee here may prove a nucleus for this purpose, and we shall be happy to receive any suggestions and communications with which any of your readers who may feel interested in this subject may favour us. Thanking you for opening your columns to this letter,

We are, Sir, yours very respectfully,
T. G. HORTON, Chairman,
ROBERT FELKIN, Secretary,
Wolverhampton Nonconformist Committee.

Wolverhampton, October 14, 1867.

CHURCH OR CHAPEL?

To the Editor of the Nonconformist.

Sir,—Your Bradford correspondent must be a man of most sanguine temperament if he supposes that the popular acceptation of the meaning of the words "church" and "chapel" has been changed, because in "dozens" of places building committees have given certain directions to their printers and stonemasons, and, when they do not forget through old habit, or are not afraid of being misunderstood, call their chapel a church. "One swallow doesn't make a summer," and what influence the early bird might have upon men's naming of the seasons will be considerably lessened if he is not quite sure whether he really is a swallow, and conducts himself ambiguously.

Your correspondent appears to consider the use of the word "Church" valuable, as an assertion of our "equality" with the Church of England, and has a lofty contempt for me as a heartless slave, who "kisses the links of his chains." Can he not see that the performance of such an absurd dramatic exhibition is more justly attributable to himself and his "dozens" of coworkers, who, instead of standing apart from a denomition which has sold its liberty for wealth and station, would seek a similarity of terms and names as if desiring to be thought like unto her. I, and many other Nonconformists, protest against the use of terms and names which, to the popular mind, would *degrade* us to an equality with the Church of England. While there is distinction in terms men will naturally apprehend that there is a distinction in character. Have common names, and they will suppose that we are all alike, that there is neither bond nor free, that the Churches of Christ, whose first principles once were freedom without and Scriptural purity within, are fallen to a level with the Establishments, the Churches of this world. We would declare at all times, "We are not children of the bondwoman, but of the free."

I do not know that the condition of the churches in Birmingham has any material connection with the subject, any more than the inquiry where I have "been living all my life"; but I will say, in reply to "C.'s" exaltation of our present "leading ministers" above their fathers, that it will be well if a zeal for "the welfare of the denomination" does not take the form of a craving for outward appearances of greatness, for acknowledged social status and respectability, to the disregard of Scriptural principles and the self-denying element of Christianity. Better it is to be right than to be great.

I am, Sir, yours respectfully,
C.

CONTINENTAL RAILWAYS.

To the Editor of the Nonconformist.

Sir,—Having been travelling on the continent, I have only just seen Mr. Arnold's letter in the *Nonconformist* of September 25th. Mr. Arnold complains of my statement with respect to railways in Germany, Holland, and Belgium, that:—

"The accommodation for passengers is much superior to what is afforded in England; the first-class carriages are sumptuously decorated, and the second-class carriages are fully as good as our first-class ones."

Mr. Arnold asks permission to make "a few remarks on a matter of *fact*," and then proceeds to convey the idea to your readers that what I had stated was merely copied from *Bradshaw*, and politely classes me with some infatuated tourist who was "prepared to prove *everything* on the continent superior to the same article in England." This is equal to Charles Reade's "matter-of-fact *romance*." I have never seen *Bradshaw's* opinion on the matter, but if he agrees with me, I think *Bradshaw* a better authority than Arnold. It has certainly been far from my intention to applaud everything abroad, but I am bound to say that the English tourists I have met generally fall into the other extreme of depreciating the people, the cities, and the customs of the continent. My desire has only been to be as impartial as possible.

Mr. Arnold does not deny my assertion as to first-class carriages, but says I am mistaken as to the second-class ones. In proof of the excellence of second-class carriages in England he refers to those of the North London, Metropolitan, South-Eastern, and Brighton lines. Possibly Mr. Arnold has heard of the three tailors of Tooley-street and their famous utterance, "We, the people of England." At any rate he acts in the spirit of those respected worthies respecting English railways when he chooses two purely Cockney lines, and two mainly suburban lines as proof positive as to this "fact." Allow me to say that I am well acquainted with every line of railway—exclusive of branches—in England, Ireland, Scotland, Belgium, and Holland, and also with the principal lines in France and Germany. If Mr. Arnold has travelled from Verviers to Hamburg, or Berlin, or from Rotterdam to North Germany, he must have seen second-class carriages used over the whole of those lines, which are precisely the same as some of our first-class carriages—brown cloth, carefully-stuffed seats, with room for four on each side, and elbow-rest between each two seats. There are some carriages in Belgium of rather inferior linings, but if Mr. Arnold had my experience of night travelling, he would understand that the North London carriages, though well enough for their purpose, would be miserably cold at night, being lined with leather. The Great Northern has the best second-class carriages I know of in England—superior to any owned by the companies named by Mr. Arnold—but the carriages of that company are greatly inferior to those of Germany and Holland, and scarcely equal to the second-rate Belgian ones. As a proof of the correctness of my views, I have received the following from a gentleman who visits the Continent several times a year:—

"With respect to the second-class carriages in Germany, Holland, and Belgium, I have no hesitation in saying that (with some exceptions) they are quite as good as first-class carriages in England."

Probably Mr. Arnold has seen the "exceptions" which "prove the rule" to be as stated by me.

As to the cost of registering luggage, I have not found the charges excessive, but if people will persist, as most Englishmen do, in carrying baggage enough for a small army, they must expect to pay for its transit. The convenience and ease of the system cannot be questioned, and having often lost my luggage on our own railways, I can only hope the time may soon come when it may be adopted in this country.

I am, Sir, your obedient servant,
JOSEPH A. HORNER.

Great Yarmouth, Oct. 14, 1867.

EPITOME OF DOMESTIC NEWS.

It is expected that the Queen will leave Balmoral for Windsor the first week in November. Her Majesty will, immediately after the arrival of the Court at the Castle, hold a council relative to the assembling of Parliament.

The *Athenæum* announces that her Majesty has written to Lord Derby suggesting that a fitting provision should be made for the widow of Professor Faraday.

Prince Arthur is suffering from a modified attack of smallpox. He is under the care of Dr. Carr, of Blackheath, and is progressing most favourably. It is believed he contracted the disease in the Highlands.

The *Sunday Gazette* and the *Observer* state that the announcement of Mr. Thornton's appointment as the successor of Sir F. Bruce at Washington is premature. It appears, however, to be premature simply to the extent that the acceptance or refusal of the appointment by Mr. Thornton cannot be known for a short time.

It is now semi-officially announced that Parliament will meet on the 19th of November for three weeks, to grant supplies for the Abyssinian Expedition.

The *Times* is requested to contradict, on authority, the report that Lord Derby intends to retire immediately from office.

The Prince of Wales.—There are rumours that Buckingham Palace is being fitted up for the residence of the Prince of Wales.

All the hills near Taunton, in Somerset, have been covered with snow within the last few days.

It is proposed to hold an International Workman's Exhibition in London in the year 1868.

The Marquis of Westminster has munificently presented a public park to the city of Chester. This splendid gift was handed over without pomp, ceremony, or parade, to the Chester City Council on Wednesday.

It is thought that should the Alabama claims be submitted to the reference of a third party, as appears probable from Mr. Seward's last despatch, that either the Emperor of the Brazils or the King of Sweden will be asked to act as arbitrator.

A disastrous event has occurred in Edinburgh. On Wednesday afternoon an explosion of gunpowder took place at the shop of a pyrotechnist in Canongate, and set fire to the building. The families in the upper storeys, being unable to escape through the fire and smoke, suffered severely. A woman and child were suffocated, one girl was crushed to death, and two women were killed by leaping from the fourth storey. The pyrotechnist, whose name is Hammond, and six other persons, were severely injured. Altogether there were between seventy and eighty persons in the building when the fire occurred, and nearly the whole of them were rescued through the windows amidst a scene of extreme painfulness and excitement.

Sheffield Sawgrinders and Rattening.—On Tuesday a meeting of saw and jobbing grinders was held at Sheffield, for the purpose of adopting the rules for incorporating the two branches of the trade into one union. The most noticeable rule relates to rattening, and reads as follows:—"That the Society of Saw and Jobbing Grinders recommend that any member found guilty of rattening or committing any outrage of any description shall be at once expelled from the society."

Working Men and the House of Commons.—A movement has begun in London for electing working men to the House of Commons. The ground of appeal in aid of the movement is that one of the first duties of the new Parliament will be to legislate on the question of labour and capital. Communications are to be opened with societies of working men throughout the country, with a view to obtain a general fund, to be invested in London, to aid the election of working men in different parts of the country.

Representation of Merthyr.—The canvass on behalf of Mr. Henry Richard is carried on with great energy at Aberdare. The success therein is equal to what the most sanguine admirer of Mr. Richard could have expected. Numerous committees have been formed, and from the latest information received by the central committee, between 2,000 and 3,000 householders in the Aberdare valley have signed the canvassing books presented by Mr. Richard's friends, and thus declared themselves ready to support him with their votes at the coming election.—*Cambria Daily Leader.*

The Fenians.—A head-centre at Liverpool has been arrested, and examined and remanded at Manchester. Mr. Justice Blackburne and Mr. Justice Mellor are the judges who have been selected to try the Fenian prisoners at the Special Commission. Drilling is said to be carried on near Oldham, in the fields, by night. A night-guard has been on duty at the Honourable Artillery Company's head-quarters during the past week, and will be continued until further notice. Duty commences at seven p.m., and ends at six a.m. This precaution arises out of the current alarms. A very extraordinary letter has been published, purporting to be written by the escaped Colonel Kelly. The colonel plainly threatens the assassination of some of the heads of the English Government if the men who murdered Serjeant Brett, at Manchester, are dealt with otherwise than as "prisoners of war." He indulges in other outrageous threats, interesting as showing the character of these Fenian conspirators.

Mr. Gladstone on Reform.—At a meeting of advanced Liberals at Norwich on Thursday evening, the following letter addressed to Mr. G. Lynes by Mr. Gladstone was read:—"Hawarden, Chester, Oct. 8. Sir, I have the honour to acknowledge the receipt of your letter, and to state in reply that my opinions on those provisions of the Reform Act which bear upon the subject of rates have been fully and frequently declared during the debates of last session; and to those debates I must refer you rather than to any succinct summary of them such as I could now convey. I have no objection, however, to state that those provisions, though better than others which stood in the bill as it was first introduced, are still of a most inconvenient and annoying character, and likewise that they would admit of great and effectual amendment. These are the opinions which up to this time I have seen no reason to change, and I shall look with interest to the evidence the autumn and winter may supply with respect to the feelings of those whose practical experience of the subject in their several neighbourhoods will be likely to command public attention, and, if I am correct in my views, speedily redress.—I am, sir, your obedient servant, W. E. Gladstone."

A Tailor's Goose.—A dashing foreman to a tailor in Glasgow having got a holiday to go to see her Majesty, and dining in a mixed company, wished to impress those present with the immense importance of his services to his employers. "Though I say it that should not say it," quoth Snip, "if it was not for me our people could not carry on their business." "I can very well believe you," said one of the party, "I never yet heard of a tailor who could carry on his business without his goose."

Holloway's Pills.—Debility, Indecision, Lassitude.—Persons constitutionally weak are so much depressed by warm damp weather that the ordinary offices of life become a labour, the necessity of thinking becomes a toil. The nervous system is unhinged, and each day brings to such pitiable objects nothing but a succession of real or fancied miseries. To escape from such torments, it is only necessary to take Holloway's Pills, which purify and strengthen a debilitated shaken constitution more than any other medicine in the world. They cleanse the body from all impurities, give tone to the stomach, regularity to the liver, activity to the kidneys, bladder, and bowels; they remove dejection of spirits and bodily lassitude, restoring to the mind decision and cheerfulness.

Literature.

*PREACHING IN THE CHURCH OF ENGLAND.**

Our first business at present, is to commend to all whom it may concern a collection of sermons by the Rev. C. J. Vaughan, D.D., vicar of Doncaster, which is marked by all the excellent qualities of Dr. Vaughan's former volumes. A sincere love of whatsoever things are holy and pure; an anxious wish to do good; temperate feeling; a style never falling below the dignity of his subject, always transparent, and now and then pointed and cogent,—these are traits which may well make a writer's works welcome and highly esteemed. They are works eminently unsensational. You may count with tolerable certainty on real spiritual nutriment, and for the most part on some clear continuity of thought. "Voices of the Prophets" consists of sermons which, in their collected form (they appeared singly in *Good Words*), have already reached a third thousand of copies. Whether the rapidity of the sale has been accelerated by the fact that the proceeds (all the larger, as the author takes pleasure in testifying, through the great liberality of the publisher) are applied to the cost of rebuilding the Vicar of Doncaster's parochial schools, it is, of course, out of our power to determine. In any case, there is no doubt that a little book so pleasant-looking and readable, with a name so well-known and so honoured attached to it, would be very sure of a wide circulation. So, at least, we are glad to believe. For the good of the soul as well as of the body, sweet and wholesome diet, whether it be in the highest degree invigorating or not, is infinitely to be preferred to subacid and unprofitable controversy, or frothy, farfetched attempts at spiritualising everything out of nothing, or a mere rage of windy declamation.

We have given above the first half of the title prefixed to Dr. Vaughan's volume. The complete superscription reads as follows, "Voices "of the Prophets; or, Faith, Prayer, and "Human Life." Appended, apparently as a kind of explanatory motto, is that phrase which St. Paul employed at Antioch in Pisidia, "The "voices of the prophets which are read every "Sabbath-day." We extract a passage from an introductory sermon, on the text, "Under- "standest thou what thou readest?"

"But even where the interpretation is certain, even where the sense is plain, still it cannot be understood—nothing can be understood—without study. It is here that men deceive themselves. They fancy that the Bible is the one book in the world which needs no labour. Most painful is it, most affronting, to Christian people, to hear men of the world fling abroad hasty, superficial, summary judgments upon revelation and doctrine, without so much as the pretence of having studied or reflected or pondered. *Every one knows that—Every one can judge of that,*—is the language, scarcely disguised, upon God's truth and God's inspiration, on the lips of men who would think it monstrous for common sense, apart from long labour, thus to pronounce upon an art, a history, or a science. *If* any one is to be able to answer *yes* to the question, *Understandest thou what thou readest in the Bible?* he must at least have diligently read and earnestly studied, in all its parts, the things written therein. And let me say—lest anything before spoken as to the difficulties of the Bible should be made into a discouragement or a stumbling-block to any—that even a poor person, even an ignorant person, even a young child, will find page after page of God's Holy Word clear and explain itself before him as he dwells upon it in patient, earnest study.

"I speak now even of the understanding of it by the mind. Just as the wisest of men can know nothing of the Bible without study, so the humblest of men can know much of the Bible—even as a matter of understanding—by study. *Thou hast hid these things*, even intellectually, *from the wise and prudent, and hast revealed them unto babes.* How often, how often do we find that true!

"And how much more often, when we come to the second part of understanding, which is that of the heart, we can all see that what the Bible speaks to in us is not the mind, only or chiefly, but the heart."

Besides the introductory sermon, there are sixteen others, in three divisions. Under the head of Faith, the subjects are the following exercises or attainments of faith, namely, as repenting, resolving, working, resting, fighting, and conquering. On Prayer there are five sermons, and with these titles:—Prayer an instinct, a mystery, and a revelation; principles of prayer; hindrances and aids to prayer; prayer in relation to action; prayer a discipline and an education. The third division is on Human Life, and as viewed under five aspects: the son fretting against the restraints of his home; the fugitive seeking freedom in a far country; the rebel refusing to receive correction; compunctious visitings and repentant resolutions; the wanderer's welcome; and the home-life of the restored. We quote a few sentences from the sermon on "Prayer, a Discipline, and an Edu- "cation":—

"(2.) Prayer is the education of thought and action for the final end of being. But there is yet one thing more. A man educated for that world must be educated also for this. The realities of the eternal future must be anticipated now; the powers of the world to come must be tasted, an apostle writes, and partaken of here. Human impatience is sometimes eager to go; but the call of God, meanwhile, is to glorify Him, as did Christ, on the earth. There is not in the records of inspiration that sharp line of distinction, which man loves to widen and deepen, between the Christian life below and the Divine life above. Crucified with Christ already, buried with Christ, and risen with Christ already—already in heaven where Christ is, the affections set above, and the true life hidden there with Christ in God, living because Christ lives, and having both the Father and the Son to abide with him through the Spirit,—such is the language of Holy Scripture in reference to the condition of the Christian man in the time that is. It is an ideal—it is a principle—it is an ambition even more than an attainment—it is a progressive, not a sudden work of renewal and sanctification. For it too, as well as for the life of glory, there is an education, and the chief instrument of that education is prayer. He who would know what the life of Christ is must pray and not faint. He must bring God into his life below by carrying up his life every day to God above. In proportion as he acquires the habit of communication and communion with Christ in heaven—not in the brief perfunctory prayer of him who cares not if he be never answered, not in the summary asking of a few particular blessings which a man might even have and be little profited—but rather in the earnest desire to live with Christ, and to have Christ for his life; in the same degree will his education for both worlds advance apace; men here will see His light shine, and glorify God; and death, when it comes, will be but the unveiling of a presence long lived in, the actual admission into the sight of Him whom not having seen he has yet, through long years, both known and loved."

If we pursue here a question which has more than once recurred to us, on laying down such works as we have now been reviewing, it is not to abate in any degree the approving and respectful tone which we have used in speaking of the productions of Dr. Vaughan. These are not only very excellent of their kind, but the interest which they excite and the appreciation which they meet with, is, so far as that feeling extends, an encouraging symptom. It may fairly be regarded as indicative of an appetite which is not fanciful, nor impatient of sound every-day spiritual fare. Probably, too, teaching like this is felt to satisfy every intellectual necessity of a religious kind, of which most of its readers are conscious, if it does not put any severe strain on their attention. But the question which arises is, what provision is made for other readers than those who may happen to enjoy what proceeds from the pen of Dr. Vaughan, especially for those whose characteristic is great intellectual activity and considerable culture. The Established Church is represented as supplying the religious wants of the nation. Any really valuable contributions towards this object which its ministers and laymen afford, we are willing very gratefully to receive, whatever we may think embarrassing or unaccountable in their peculiar ecclesiastical claims, and the relation of their Church to the State. Dr. Vaughan is an honour to their body, as a representative of conscientious fidelity in the pulpit, and of one type of excellence and power. What we want to know is, what are the other types, and who and where are they? The very prominence of one, seems to make the absence or rarity of those who should keep him in countenance, more conspicuous and remarkable. Put the very highest estimate on the length of any catalogue which might be framed of efficient evangelic preachers in the Church of England, and would not a disproportionate blank remain — disproportionate in comparison alike with the want to be satisfied, and the intellectual and spiritual resources which may be assumed to exist, and from which that want should be met? We are speaking just now in the interest, not so much of religious liberty, as of religion. If the connection between Church and State were dissolved tomorrow, there would still be abundant room in this and other parts of the empire for Protestant Episcopacy, and we should expect much from the piety and intellect of learning which are to be met with in that communion. Neither will we go so far as to affirm that the very inadequate variety and efficiency of the preaching which that source at present furnishes, is to be set down solely to causes which, if the principles of religious liberty were thoroughly reduced to practice, would at once disappear. There are other causes, and it is to these that we wish to call attention. No doubt there may be (we will not venture to say there must be) a certain lulling and soporific effect on the intellect produced by reading over and over again every week, the same forms of prayer. To be bound to abide by, standards and formularies which if you stir an inch too far to the right or to the left, will land you in any amount of difficulty and self-contradiction; this must (it is not enough to say may) exert in some degree a cramping and benumbing influence on the faculties of thought and imagination, as well as on the conscience. We explain partly on these grounds, the curious feeling which many of the more or less valuable religious compositions of clergymen awaken, as if you were being carried away at once from the sphere of actual life, to be addressed by another and less direct a mode of speech, than your dear familiar mother tongue, and to breathe an atmosphere from which several grains of life and reality have been somehow extracted and removed. But has everything been done which might be done, by ministers who have received Episcopal ordination, to overcome, and more especially as preachers, any anomalous and unfavourable influences which inevitably accompany the association of religion with political patronage and control? We are bound to say that we do not believe it has. There is very much land in this direction still to possess. Should these pages come in the way of young men who are not conscious of a larger share than falls to some, of intellectual cultivation and power, and who are entering the ministry of the Established Church with an unfeigned wish to serve their generation according to the will of God, we should like if we could, to prove to them that they have a great opportunity. It is not too late for them to gain the ear, through preaching, if they will only put themselves into it, of minds which are just now not at all likely to come within range of any sort of religious instruction. The habit into which not a few among the educated classes are falling, of absenting themselves from church altogether, or of proposing to go home as soon as the prayers are ended, is not to be attributed solely or chiefly either to Ritualistic proclivities, or to pure apathy and spiritual unconcern. Surely it admits possibly of another explanation. People who, when they do go there, do not go into the House of God to be intellectually entertained, may yet be discouraged and hindered from going if insufferable tediousness is bestowed upon them, or, if they are compelled to feel that the grandest and holiest of themes are being childishly handled or gratuitously played with, by men who are quite capable intellectually of doing very much better if they tried. You may not for a moment expect or desire in a sermon the same species of gratification as you derive from a good leading article in a weekly paper, or in one of the best literary journals, or from a lecture at the Royal Institution, but you do, or you reasonably may, expect that the preacher not less than the lecturer or the essayist will come to his subject with a mind in some training for its work, and that he will speak as if his subject were real, and as if all the minds concerned in the transaction were to be not passive and drowsy, but awake, and if possible alert, and actively, willingly in exercise. What we should like to see, is a greater number of preachers who believe enough in preaching to make that one of their principal studies and tasks, and in some instances their supreme calling. Division of labour is pushed already quite far enough, to have raised the standard of every other kind of spoken or written composition. It is hard to see why the pulpit is or can be exempt from a similar law, if the pulpit is to keep its place, or to regain the ground which is being rapidly lost. No other Gospel is wanted, no other centre of believing and living than Christ, but some of that unity in diversity which appears in the presentation of exactly the same truths by the different writers of the New Testament. Spiritual things, it is never to be forgotten, are spiritually discerned, and invisible eternal realities can neither be apprehended by the same organs as the material world, nor its laws demonstrated by arguments of the same nature. But in religious as in scientific teaching, it is possible "to conduct your reasoning in the presence of "the facts." Something of the accuracy and thoroughness of science may be emulated, if you do not borrow its method or vocabulary. Language may be used with greater precision, old and worn-out phrases reanalysed. The substance and very heart of a truth may be felt by every hearer to be aimed at, and not that the preacher is going round about it, and saying something because something must be said. Our feeling on this subject is far less one of discontent than of hope. We will not allow ourselves to believe that while in literature and in art, there are so many diversified orders of excellence, any great section of the intellect of the empire will continue long satisfied without sending up out of its own ranks a like variety of excellence in religious teaching, and especially of pulpit power, an excellence neither third-rate or fifth-rate, nor of one or two types exclusively.

* *Voices of the Prophets; or Faith, Prayer, and Human Life.* By C. J. VAUGHAN, D.D., Vicar of Doncaster. Third Thousand. Strahan.

BRIEF NOTICES.

The Psalms, Chronologically Arranged by Four Friends. (Macmillan.) This amended version of the

Psalter is one of the many instalments that are being constantly made towards an amended version of the Bible. The four editors have worked together in the light of the canon of Miles Coverdale, the translator with Tyndal of the psalms in the great Bible. "It "shall greatly helpe ye to understonde Scripture, yf "thou marke not onely what is spoken or wrytten, but "of whom, unto whom, with what wordes, at what "tyme, where, to what intent, with what circumstaunce, "consyderynge what goeth before, and what followeth "after." It is reasonable to suppose that many, if not all of the psalms, were composed on some particular occasion. Some circumstance or other, on which they have been founded, has doubtless given to them that individuality and life which have rendered them, next to the Gospels, the most popular and precious portion of Holy Writ. An historical treatment of the psalms is a pressing need, for they are often read and sung with but little consciousness of the point of view of the writers. When we know the subject of a poet's song we may feel his power, but till then, though we may be pleased with the music of his melody, we cannot thoroughly understand and enjoy it; we want the words —*the fact*. Each psalm might be made to tell its own tale. Looking into it by the light of history, the living form of some fact may be detected, more or less hidden by the drapery of the poem. Following the arrangement of Professor Henry Ewald, the editors of this version have attempted to restore the Psalter as far as possible to the order in which the Psalms were written. The first period includes the Psalms of David; the second, the Psalms of the Monarchy from David to the Captivity; the third, the Psalms from the Destruction of the Kingdom to the Return from Captivity; the fourth, the Psalms from the Rebuilding of Jerusalem; the fifth, the Close of the Psalter. The order of the existing Psalter is thus almost entirely disregarded. The superscriptions or titles of the Psalms are not given; it having been considered that while, in some instances, they are genuine, really representing the most ancient tradition, in others they have been invented by the caprice of later editors and collectors, the fruits of conjecture or of dimmer and more uncertain traditions. The version of the Psalms followed in this volume is that of the Great Bible of 1540, adopted in the Book of Common Prayer for the Church of England in 1548, and retained there when the new and more accurate translation of the Psalms from the Hebrew was substituted for it in the present authorised version of James I. The periods are prefaced with historical introductions, and short explanatory notes accompany each Psalm. In many cases the meaning, and in most cases the force and beauty, of the Psalms have been brought out by the introduction of the larger and smaller divisions—the strophe and the lines—in the arrangement here adopted. The book has been printed at the Cambridge University Press, and typography has yielded her best service to the editors, who have evidently remembered that the eye is ever the minister to the mind.

The Family: its Duties, Joys, and Sorrows. By Count A. De Gasparin. Translated from the French. (Jackson, Walford, and Hodder.) The subject of this treatise, the author tells us, has occupied his mind for many years past, and the publication of this volume is only preliminary to the issue of two other works he has on hand—1, History of the Family Institution, and Literary Studies connected Therewith; 2, The Family, with reference to the Social Question. The formal arrangement of the book into parts and chapters, making it look, at the first glance, dry and unreadable, will be likely to mislead many in reference to its character. It will be found, however, to be full of life and feeling, and while written in a somewhat spasmodic style, it yet bears the stamp of truth and sincerity. Count De Gasparin has spoken out of the abundance of a Christian heart, as a family man, on *the Family*, and those who are of the same mind with him, and in the same circumstances, will be glad to hear what he has to say. It is a question whether the treatment of such a topic had not better have been suggestive rather than exhaustive, but the subject of Christian nurture is of that importance that any and every contribution from Christian homes is welcomed and wanted.

Sermons from the Studio. By Marie Sibree. With an Introduction by the Rev. T. W. Aveling. (Jackson, Walford, and Hodder.) This book is evenly printed on good toned paper, and is neatly bound. It is written by a young lady artist, at the suggestion of a minister, who introduces her to the public on the strength of his having been "struck with the interest "with which the authoress had invested a well-known "work (Holman Hunt's 'Light of the World')." A more ambitious title ("Art and Religion") was at first proposed, and in the introduction we are favoured with the dogmas which were given to the lady for her guidance. Miss Sibree seems, however, to have chosen to name the book for herself, and to have written it in her own way. We may best describe the result in the words of her minister, who thinks she has "com-"plied with the suggestion made to her in an interest-"ing manner." It is somewhat curious to notice the divers applications which are made to ministers, and still more so, sometimes, to see the *naïveté* with which their opinions and recommendations are given. A month ago we found, in an expensive edition of Raphael's "Frescoes," that the only letter-press was a few lines by a clergyman, written at the request of the publishers, in which he ventured, with some amount of diffidence, to recommend Raphael. Regret is often expressed that artists should know so little about religion; after reading these recommendations and introductions, one is ready to regret that religious people know so little about art.

BOOKS RECEIVED.

The Psalms, Chronologically Arranged by Four Friends (Macmillan and Co.). Sermons from the Studio, by Marie Sibree (Jackson, Walford, and Hodder). Humphrey Dyot, Three Vols., by James Greenwood (Sampson Low, and Co.). The Government of England, by Professor Hearn (Longmans and Co.). Primary Instruction, by S. S. Laurie (Blackwood and Sons). The Kiss of Peace (J. T. Hayes). Hermeneutics of the New Testament, by J. S. Doedes, D.D. (T. and T. Clark).

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have again declined, and stand now at 94 to 94¼ for the November account. The rise in the price of corn is said to be the principal unfavourable influence.

The payment of the dividends on the National Debt is proceeding, and helps to increase the plethora of money, for which there is now but little inquiry, at 1¼ to 1½ per cent.

The creditors of Overend, Gurney, and Co. (Limited) have received another dividend of 2s. in the pound, making, on the whole, a total of 12s. in the pound received down to the present time.

The City of London loan was immediately taken up, and its scrip now stands at a small premium. The New Zealand loan was less successful, and only obtained about one-fourth of what it asked for.

The last weekly return of the Bank of France shows a decrease in the bullion and coin of 1,024,000*l.*, and an increase in the bills discounted of 392,000*l.* This decrease is attributed to purchases of grain on French account abroad. The total coin and bullion still held amounts to 36,264,000*l.*

The Bank of England return also exhibits a decrease in the coin and bullion of 385,081*l.*, but owing to its persisting in its present rate of discount, its money out on short loans has decreased by 88,549*l.*

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap 32, for the week ending Wednesday, Oct. 9.

ISSUE DEPARTMENT.

Notes issued	£37,989,010	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,989,010
	£37,989,010		£37,989,010

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,894,872
Rest	3,675,000		
Public Deposits	7,557,442		
Other Deposits	18,302,800	Other Securities	17,164,197
Seven Day and other Bills	552,826	Notes	13,461,975
		Gold & Silver Coin	1,120,024
	£44,641,068		£44,641,068

Oct. 10, 1867. FRANK MAY, Deputy Chief Cashier.

Births, Marriages, and Deaths.

MARRIAGES.

POCHIN—BARRS.—October 3, at Osmaston-road Chapel, Derby, by the Rev. Harris Crassweller, B.A., assisted by the Rev. J. Stevenson, M.A., Mr. Alfred Pochin, of Leicester, to Annie Mildred, only daughter of the late Mr. George Barrs, of Ashby-de-la-Zouch.

WALKER—BLAKELY.—October 5, at Bloomsbury Chapel, by the Rev. Dr. Brock, J. W. Walker, Esq., of Sevenoaks, Kent, to Naomi, daughter of the late J. R. Blakely, of Worsted, in the county of Norfolk.

ENGALL—HENDERSON.—October 7, at Union Chapel, Islington, by the Rev. Henry Allon, assisted by the Rev. Joshua C. Harrison, Thomas Engall, M.R.C.S.E., of Euston-square, to Thulia Susannah, only daughter of the late Rev. Ebenezer Henderson, D.D.

MORGAN—ELLIS.—October 8, at Lendal Chapel, by the Rev. James Parsons, the Rev. T. Morgan, to Harriot Elizabeth, only surviving daughter of the late William Ellis, Esq., of Belle Vue, Yorks.

ROPER—BOYNES.—October 8, at the Independent chapel, Keighley, by the Rev. J. Tattersfield, Thomas, youngest son of the late Mr. William Roper, of Haworth, to Elizabeth, younger daughter of Mr. Benjamin Boynes, of Keighley.

WHITAKER—BRINKWORTH.—October 9, at the new Baptist chapel, Chippenham, by the Rev. P. J. Saffery, John Saffery, son of the late Joshua Whitaker, Esq., of Bratton, Wilts, to Mary, second daughter of James Hancock Brinkworth, Esq., of Chippenham.

CHAMPNESS—McNIEL.—October 9, at Holloway Congregational church, by the Rev. H. H. Carlisle, of Southampton, assisted by the Rev. M. Wilks, of Holloway, William, only son of William Champness, Esq., of 5, Lansdowne Villas, Lee, Kent, to Marion, eldest daughter of David McNiel, Esq., of Hornsey-road, Holloway, and the Stock Exchange. No cards.

THORN—CAREY.—October 9, at the Congregational church, Winchester, by the Rev. William Thorn, uncle of the bridegroom, assisted by the Rev. William H. Fuller, Mr. Thomas Thorn, of Trowbridge, to Fanny, only daughter of the late John Carey, Esq., of Weymouth.

BROWN—GLEAVE.—October 10, at Park Chapel, Manchester, by the Rev. R. W. McAll, Mr. John Brown, of the Inland Revenue Office, Stirling, to Hannah Isabella, eldest daughter of Mr. Joseph Gleave, Manchester.

AYSH—WILLIAMS.—October 10, at Brunswick Chapel, Bristol, by the Rev. J. Morris, Thomas Burrows, only son of the late Mr. J. M. Aysh, to Fanny, eldest daughter of Mr. H. Williams, both of Bristol.

ROBINSON—TAYLOR.—October 10, at Redland Park Congregational Church, Bristol, by the Rev. U. R. Thomas, Frederick William Robinson, Esq., of Huddersfield, to Emily, second daughter of Mr. Richard Taylor, Clanna House, Rockleaze.

GALLEWAY—PICKARD.—October 10, at Belgrave Chapel, Leeds, by the Rev. William Thomas, Mr. Edwin Galleway, to Margaret, youngest daughter of the late Mr. John Pickard, painter, all of Leeds.

DEATHS.

PATERSON.—August 25, at St. Kilda, in the colony of Victoria, aged twenty-nine, Louisa Eliza, wife of William Paterson, Esq., and third daughter of F. J. Sargood, Esq., of Broad-green Lodge, Croydon.

SINGLETON.—October 2, after a long affliction, Martha Foulsham, the beloved wife of Mr. George Singleton, of Ipswich, Suffolk.

KINGSDOWN.—October 7, at Torry-hill, after a lingering illness, Thomas Lord Kingsdown, aged seventy-four.

TEMPLE.—October 9, at Brighton, at the age of twenty-seven, Emily Jane, widow of the late H. G. Temple, Esq., solicitor, Calcutta, and youngest daughter of the late Rev. A. F. Lacroix.

Markets.

CORN EXCHANGE, London, Monday, October 14.

The supply of English wheat to this morning's market was moderate. The trade during the past week was very active, and on Friday an advance of 3s. per quarter from the rates of the previous Monday was established on both native and foreign wheats. Factors endeavoured to improve upon this enhancement to-day, which considerably checked business, and ultimately sales were effected upon the terms of Friday. Barley in steady demand, and 1s. to 2s. per quarter dearer. Beans and peas each 2s. per quarter higher. There is a good arrival of oats for the week. Buyers having supplied themselves to some extent on Wednesday and Friday were not so eager to-day, and the sales were limited at 6d. per quarter advance on the rates of this day week.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
Wheat—			Peas—		
Essex and Kent, red, old	57	67	Grey	37	39
Ditto new	52	64	Maple	39	42
White, old	58	71	White	40	44
,, new	53	67	Boilers	40	44
Foreign red	55	65	Foreign, white	39	43
,, white	57	72	Rye	32	34
Barley—			Oats—		
English malting	39	50	English feed	23	30
Chevalier	50	56	,, potatoe	28	35
Distilling	40	45	Scotch feed	24	31
Foreign	30	44	,, potatoe	29	35
Malt—			Irish black	21	24
Pale	72	78	,, white	23	30
Chevalier	78	80	Foreign feed	21	27
Brown	58	63	Flour—		
Beans—			Town made	52	57
Ticks	41	44	Country Marks	43	46
Harrow	41	44	Norfolk & Suffolk	43	45
Small	43	48			
Egyptian	—	—			

BREAD.—London, Saturday, October 5.—The prices of wheaten bread in the metropolis are from 9½d. to 10d.; household ditto, 7d. to 9d.

METROPOLITAN CATTLE MARKET.

Monday, October 14.—The total imports of foreign stock into London last week amounted to 12,556 head. In the corresponding week in 1866 we received 12,243; in 1865, 21,090; in 1864, 17,089; in 1863, 14,181; in 1862, 8,909; in 1861, 9,501; and in 1860, 12,558 head. There was a full average supply of foreign stock on offer here to-day, in moderately good condition. Sales progressed heavily, at depressed currencies. The arrivals of beasts fresh up from our own grazing districts were rather on the increase, and the quality of most breeds were good. The attendance of butchers was rather limited; hence the demand was in a sluggish state, at, compared with Monday last, a decline in the quotations of 2d. per 8lbs. The highest figure was 4s. 10d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,900 shorthorns, from other parts of England, 750 various breeds; from Scotland, four Scots; and from Ireland, 160 oxen, cows, &c. We were tolerable well, but not to say heavily, supplied with sheep. The trade was heavy, and prices further declined 2d. per 8lbs. The best Downs and half-breds changed hands at 4s. 8d. per 8 lbs. The general quality of the supply was tolerable prime. Calves, the show of which was moderate, moved of slowly, at about stationary prices, viz., from 4s. 2d. to 5s. 2d. per 8 lbs. Prime small pigs sold steadily, at full quotations. Large hogs were a dull inquiry. Prices ranged from 3s. 4d. to 4s. 2d. per 8 lbs.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2 to	3	4	Prime Southdown	4	6 to	4	8
Second quality	3	6	3	10	Lambs	0	0	0	0
Prime large oxen	4	0	4	4	Lge. coarse calves	4	2	4	8
Prime Scots, &c.	4	6	4	10	Prime small	4	10	5	2
Coarse inf. sheep	3	2	3	4	Large hogs	3	4	3	8
Second quality	3	6	3	10	Neat sm. porkers	3	10	4	2
Pr. coarse woolled	4	0	4	4					

Quarter-old store pigs, 23s. to 27s. each. Suckling Calves, 23s. to 26s.

NEWGATE and LEADENHALL, Monday, October 14.

These markets are rather heavily supplied with country and Scotch meat. For all kinds the demand is heavy, and prices have a drooping tendency. Last week's imports of foreign meat into London were 32 packages from Hamburg and 378 ditto from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	2 to	3	4	Inf. mutton	3	2	3	6
Middling ditto	3	6	3	10	Middling ditto	3	8	4	2
Prime large do.	4	0	4	4	Prime ditto	4	4	4	6
Do. small do.	4	4	4	6	Veal	3	10	4	6
Large pork	3	2	3	8	Lamb	0	0	0	0
Small pork	3	10	4	2					

COVENT GARDEN MARKET, London, Saturday, Oct. 12.

Foreign imports are heavier this week than they were last. Pears still comprise Marie Louise, Gansel's Bergamot, and Duchess d'Angouleme. Damsons are now almost over, as are Spanish water-melons. Hamburgh grapes are good, and, like walnuts, are still arriving in large quantities; next these grapes will be at their best, both as regards price and quality. Oporto onions, large and fine, realise from 12s. to 15s. per large case. Peas of the Ne Plus Ultra and first-crop varieties may still be had. Flowers chiefly consist of orchids, fuchsias, pelargoniums, calceolarias, balsams, asters, mignonette, and roses.

BOROUGH HOP MARKET, Monday, October 14.—Our market is partly recovering from the inactivity which has prevailed for some time past, buyers having at length been tempted to operate by the low prices asked; and the result has been an improved trade, with firmer quotations. The continental markets are also becoming firmer, and quotations of foreign are a shade higher. Large arrivals continue to be reported. New York advices to the 1st inst. report an extremely firm market with very light arrivals from growing districts. Fair qualities of the new growth are now realising 60c. to 65c. per lb. Mid and East Kent, 9*l.* 10s. to 12*l.*; Weald of Kents, 7*l.* 15s. to 9*l.*; Sussex, 7*l.* 10s. to 9*l.*; Farnhams, 9*l.*, 10s, to 12*l.*; Bavarian, 7*l.* to 9*l.*, 9s.; Belgians, 5*l.*, 12s.

to 6l. 10s.; yearlings, 7l. to 9l. The import of foreign hops into London last week consisted of 1,045 bales from Antwerp, 318 Bremen, 361 Calais, 1,120 Dunkirk, 689 Hamburg, 111 Harburg, 205 Ostend, 816 Rotterdam, 374 Boulogne, 10 bales from St. Petersburg.

PROVISIONS, Monday, Oct. 14.—The arrivals last week from Ireland were 3,751 firkins butter, and 2,457 bales bacon, and from foreign ports, 23,976 casks, &c., butter, and 2,836 bales bacon. We have had a steady sale for Irish butter, without any material change in prices. Foreign sold slowly. Best Dutch declined 2s. to 4s. per cwt. Irish bacon declined about 2s. per cwt. Hamburg no alteration to notice.

POTATOES.—Borough and Spitalfields, Monday, Oct. 14.—These markets are well supplied with potatoes. The trade on the whole is steady at our quotations. Last week's import consisted of 15 tons from Caen, 369 sacks from Dieppe, 109 packages 106 bags and 498 sacks Dunkirk, 10 bags from Hamburg, 21 baskets from Rotterdam, and 47 tons from Havre. Regents, 90s. to 120s. per ton; flukes, 105s. to 130s.; rocks, 75s. to 95s.

SEED.—Monday, Oct. 14.—Fine samples of red cloverseed continue to be inquired for, and full prices are demanded for such, but not many sales were effected. White cloverseed was quite as dear, with buyers of choice samples. Trefoils were steady in value, but not many sales were effected. White mustardseed was in smaller supply, and prime qualities were held at fully as much money. Winter tares sold at rather less money. Maize was held for more money again, which tended to check sales.

WOOL, Monday, Oct. 14.—Since our last report very great inactivity has prevailed in our market, and prices have had a drooping tendency. The supply of wool on offer is good, but there is literally no demand for the Continent.

OIL, Monday, Oct. 14.—Linseed oil has been very steady in demand at still further advanced rates. In rape oil the transactions have been extensive, at improving rates. In cocoanut oil the business has been moderate, and most other oils have been disposed of at previous rates.

TALLOW, Monday, Oct. 14.—The market is firm, at 45s. 6d. per cwt. for P.Y.C. on the spot. Town tallow, 44s. 9d. net cash.

COAL, Monday, Oct. 14.—Haswell, 21s. 9d., Hugh Hall, 21s. 6d., South Hetton 21s. 6d., Hartley 18s. 9d., Wylam 17s. 6d., Holywell 18s., North Petton 13s.—Fresh ships, 23; left, 3; total, 26; at sea, 20. Market quiet, at last week's rates.

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